

The Bombay Guardian.

VOL. XXVII.—NEW SERIES.—No. 11.

SATURDAY, MAY 14, 1881.

Rs. 6 per annum in advance
with Indian postage Rs 7-10

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

May 22nd, 1881.—*Luke IV. 14-21.*

"AND Jesus returned in the power of the Spirit into Galilee." The passage subsequently quoted from Isaiah lxi., shows after what manner the power of the Spirit with which he had been anointed was to reveal itself, viz. in preaching the Gospel to the poor, so that they would recognize it as good tidings; in healing the broken-hearted by making them to know the love of God; in delivering those who had been long held captive by Satan; in opening the eyes of the blind &c. This is that power of the Spirit which the preacher of the Gospel needs at the present day. The first condition of receiving it is to learn of Jesus our own nothingness and utter bankruptcy of all good; to abandon the artesian wells that we have been vainly sinking in the deep sands of our own heart, and rely solely upon the power from above.

"And there went out a fame of him through all the region round about; and he taught in their synagogues and was glorified of all." No sooner had Jesus begun to speak in their synagogues, than people began to be much impressed. They were astonished at the familiarity that he had with the word of God and with the fearlessness with which he stated his views, and the originality of his preaching, and the many tokens of divine power that accompanied his preaching. The news of this remarkable young preacher spread rapidly through the region of Galilee. The vested interests of scribes and elders had not yet taken the alarm, and they did not perceive how this new teaching was going to affect their position. The unsophisticated people saw that God was with him and they glorified him, praised God for the mightyunction that rested upon this young Galilean.

"And he came to Nazareth where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath-day and stood up for to read." Although the Jews could offer sacrifices only in the place designated by God, and were under obligation to assemble there for the observance of the great annual festivals, they were free to assemble in their own neighbourhoods for the worship of God, the hearing of his word and for the preaching of the word. Prophecy-
ing. Before the Babylonian captivity we do not read of synagogues, though it appears that pious people were accustomed to assemble at the schools of the prophets on Sabbath-days and new moons, 2 Kings. iv. 23. At the time of the destruction of Jerusalem by the Romans there were 480 synagogues in that city and they were found in every village that had 'ten persons of leisure' in it. Jesus stood up in the synagogue of Nazareth. This was apparently for the first time. He had been a regular attendant of that synagogue, we may suppose, during all the years of his youth and adolescence. And the wonder is how the Nazarenes had never per-

ceived his fitness to expound the word of God. It is certain that if he had been accustomed to testify there of the life in God that he was leading, one of two things would have occurred; the others would have recognized him as one taught of God, and in this case they would not have been surprised as he stood up at the present time; or they would have silenced him as a person not competent to speak about those things. Jesus was led of his heavenly Father, and waited upon him for guidance in all that related to ministry, in all things, in fact. We may conclude that he took no part in the meetings, but that of a hearer and worshipper, and was looked down upon as a comparatively insignificant member of Nazarene society. As he now looked upon the faces of the people, he doubtless recognized every one, and remembered the particulars of his past intercourse with them. There were many there for whom he had performed jobs of carpentry, many whose harsh words were still sounding in his ear, when they had found fault with him for this thing or that. He read to them Isaiah, the portion that we designate ch. lxi. Some think that he stopped where the quotation stopped, declining to read what was said about "The day of vengeance of our God." We incline to think that he read the whole passage appointed for the day, and that Luke thought it sufficient to quote a part of it, just to indicate the nature of the passage. Under the old Dispensation passages relating to the future manifestations of the divine favour naturally spoke of the judgment that would come upon their enemies, for in choosing Israel, there would of necessity be a rejection of those who opposed them. In like manner, the favour of God that descends under the present dispensation upon those who submit to Christ is of the nature of a judgment upon those who resist Christ. Isaiah lxi. 3 is just as full of the loving kindness of the Gospel as verse 1 is. "To preach the acceptable year of the Lord." The year of jubilee; the jubilee of jubilees. The day when men, surprised by the mighty love that forgives them, learn to forgive one another, and release one another. If the Gospel were every where received by faith, there would be *instantly* new heavens and a new earth; no more slavery; no more gaols; no more strifes. The money in the coffers of ten thousand Zaccheuses would be suddenly finding its way to the homes of the wretched and the perishing. "And he began to say unto them, This day is this Scripture fulfilled in your ears." He stood up when reading the word of God, and sat down when preaching or prophesying. He notified them that he was among them for the purpose of fulfilling the gracious words that had been read to them. Were there any poor ones there, any who felt the burden of their own sinfulness? Who longed to have their spiritual fetters broken? The glad tidings

were for them. But he shows that the Spirit of prophecy rests upon him by declaring to them the thoughts of their own hearts. There was jealousy rankling in their hearts. It was a disgrace to them that others should have hailed him as a prophet before them. He reminds them that even in the Old Testament there are instances of God's passing by the Jews to bestow blessings upon Gentiles, upon the widow of Sarepta and Naaman the Syrian. This was more than they could bear.

WEEKLY REVIEW.

—THE Rev. Dr. Johnson, Am. Mission, Shahjehanpore wants to know who will help support a Eurasian boy, an orphan, in school there. A lady that paid his expenses, has died. Rs. 20 a month will support him. Dr. Johnson would also like to start some worthy Native Christian families in some line in which they could earn their livelihood. We suppose there is scarcely a mission in which there are not such cases. We are sure, however, that Dr. J. will make a judicious use of any money that may be sent him. Address him, or Editor *Lucknow Witness*.

—THE earthquake that devastated Scio (Chios) on the 3d of last month consisted of three shocks all occurring within fifteen seconds of time. This is calculated to give us a profound impression of the slumbering forces of nature; a quarter of a minute and 60,000 persons were rendered homeless. The Rev. Mr. Kalopothakos, a well-known missionary at Athens, says:

But the evil was done—the city was a ruin, and all the villages which lay in the line of the direction of the earthquake. In parts of the island the ground was rent, and hot water issued. Two villages were entirely submerged. From one village, of 600 inhabitants, only five individuals were saved. We may count those families happy who were swallowed up together. Telegraphic communication was cut off, so that relief did not arrive from outside as promptly as would otherwise have been the case, and the terrified inhabitants who survived were in no condition to take the most effective measures at first. The scene is described as heartrending. Little children crying for their parents, parents agonizing over children crushed to death, or entombed alive before their eyes; mangled bodies, dismembered limbs, heads of living beings protruding from a mass of fallen stones and timbers, and calling vainly for relief, until they died in their helpless agony.

—A PORTION of a Native regiment that arrived at the Boree Bunder station on Friday of last week, took offence at some of the railway policemen who sought to hinder them from leaving the station by a forbidden path, and treated them very roughly, and becoming more and more excited at the appearance of the city police with European constables, resisted with arms the attempts made to deal with them. There has been a

Court of enquiry but it remains to be seen whether any thing will be done with the offenders. It is very important that Native soldiery should not be allowed to show what they can do every time that any body offends them. With every squad of men thus moved from one place to another there should be some responsible officer. The *Indu-Prakash* thinks the Native policemen must have been to blame, because they are much given to rudeness. We do not think the average policeman is rude with persons carrying with them any badge of authority, and we should certainly not expect that they would address soldiers in an offensive tone. The railway police were carrying out their instructions, and knew that they would be called to account if they allowed people to leave the station by a way that was not a thoroughfare, and the soldiers ought to have respected them for trying thus to do their duty.

—THE *Sunday Mirror* has in its last issue, under the head of "Cheering words from the West," a long letter from Professor Max Muller addressed to Babu Chunder Sen. The Professor assures the Brahmo minister that he has always trusted in him ever since he met him in England some years ago. Not that he has always approved of all that the minister has said and done. But he always gave him credit for good and honest intentions. The Professor says: "It is easy to trust in a divine Providence if all goes well with us; but to trust when all goes against us is real trust. It is the same with our faith in men." We do not see the force of this logic. We have the best reasons to trust in Providence in adversity; have we such reasons for trusting in a man when his conduct appears dubious? "I shall never think you infallible in your judgments, but whatever may happen, I trust, aye, I know, that you will always be true to your own noble self." Max Muller is very much annoyed with Europeans for the disparaging way they have of speaking of Hindoos and Hinduism. He has found out that Professor Caird in his *Philosophy of Religion* just reproduces the doctrine of the *Upanishads*. Hear Dr. Caird:

"It is just in this renunciation of self that we truly gain self,—for whilst in one sense we give up self to live the universal and absolute life of reason, yet that to which we thus surrender ourself is in reality our true self."—"The knowledge and love of God is the giving up of all thoughts that belong to me as a mere individual self, and the identification of my thought and being with that which is above me yet in me,—the universal or absolute self, which is not mine or yours, but in which all intelligent beings alike find the realization and perfection of their nature."

Professor Muller then proceeds:

I need not tell you or any one who knows the *Upanishads* how powerfully the same doctrine, the doctrine of the *atma* and *paramatma*, was put forth by your old *rishis* more than two thousand years ago.

Well, it seems to us that there is a world-wide difference between the union of which Dr. Caird speaks and that set forth in the *Upanishads*. The being in which Dr. Caird would have us lose ourselves is that divine Being who was manifest in Jesus Christ. But the Brahma in whom the Hindu seeks to lose himself is a very different being altogether. A life controlled by the idea "*I am Brahma*" (*I am Brahman*) and a life such as Dr. Caird's philosophy would lead to,

would differ marvellously. Dr. Caird says expressly that he is not setting forth any system of pantheism. But we are quite ready to admit that there is European philosophy in abundance that is not any more to be esteemed than the teaching of the *Upanishads*. We do not in the least grudge our contemporary the cheering words of the distinguished scholar, Max Muller; we are none the less of opinion that a better service would have been rendered by kindly pointing out the weakness and inadequacy of the system which the Baboo is elaborating for his countrymen.

—A CONSIDERABLE measure of the public attention has this week been given to the Bhatias, a class of Hindus who have more than once come in for a good measure of public notice. The Bhatias are not a caste so much as a class; there are diverse castes among them. They are mostly from Cutch and are distinguished for their mercantile enterprise, as well as for their devotion to the Maharajahs who claim to be the incarnations of Krishna. In some respects this class of persons have risen above the trammels of Hindu prejudice, specially in their readiness to establish themselves in distant countries. In other respects they seem to be as bigoted and inaccessible to new ideas as any other class. There is a great deal of excitement among them just now because one of them has married a widow, (left so at ten years of age,) and because there are some Bhatias who approve of what he has done. The bride and bridegroom came from Cutch to Bombay to get married and the people of Cutch feel bound to do their utmost to wipe away the reproach attaching to them by ruining the guilty parties. By a trumped-up charge of theft they are trying to get the late widow into their hands. Be it observed that it is an every day occurrence for Bhatia widows to fly from their domestic infelicity to a life of immorality, without causing any particular distress to the rest of their community. The very word immorality is blotted out of their vocabulary when the base appetites of their Maharajas are concerned. But to marry a widow is an unpardonable sin. Our contemporary the *Bombay Gazette* lifts its voice emphatically and incisively against these anomalies. We extract from it the following:

A glance at the inner social life of a Bhatia brings prominently to view, as Sir Bartle Frere characteristically describes, the evil arising from the possibility of combining the highest commercial skill and its result, enormous wealth, with the blindest ignorance in other matters; the most refined luxury and perfect epicureanism, with the most slavish subjection to spiritual tyrants, leading scandalously immoral lives. This indulgence in epicureanism is fostered by the affluent circumstances of the great majority of the Bhatia community, by their peculiar religious system, by the conduct of their spiritual guide, and by the social organization of the class. That the Bhatias are a most well-to-do class among the varied sections of the native community in our midst, is evidenced by the large share they have in the numerous industries carried on among us. Though natives of Cutch, they have settled down in Bombay and in the interior of this Presidency, and have prospered remarkably by the benign influence of British rule, by their enterprise, their thrift, and their mercantile instincts. The Bhatias are essentially a trading class, shrewd, calculating, subtle, cunning, and at times unscrupulous. They are large importers of Manchester goods, the cloth market in the native town being a natural monopoly in their

hands. As middlemen they bring produce from up-country to be sold to the exporting houses at the Presidency. In the race of competition for business connections with European mercantile houses, the Bhatia has distanced the Bania and the Parsee. In days gone by the money broker to an European house was a recognised institution among us, and the thrifty Bania and the wealthy Parsee had the lion's share of the business. But the Bhatia elbowed out the Parsee and supplanted the Bania. And although vast changes during the last twenty years have altered the relations of the European merchant with the native money-lender and dispensed with the necessity of a money-broker, the Bhatia still engrosses a large part of the business of a Bombay mercantile house, as a *muccadam*, or as a broker who influences indents for goods and guarantees native shipments. As large landed property holders, house-owners, mill-owners, bankers, *mucadams*, dealers in produce, indentors of foreign goods, their influence is felt in business circles, and their wealth keeps on increasing. Beyond the confines of India, too, large colonies of Bhattias are to be met with in Muscat, Bushire, Aden, Zanzibar, and the eastern coast of Africa and the Mozambique as well as in the interior of that great continent.

—IN our issue of April 30th, referring to the account given by missionaries of the London Society at Belgaum of a district where they and their assistants had visited some hundreds of villages, we extracted the following statement:

"The people are intensely ignorant. No school was found in any of their villages; but the arrack-still or the toddy-shop flourished in nearly every one, however small."

We italicise this sad passage. Some contractor, probably a Parsee, goes into partnership with Government for the privilege of establishing liquor-shops in these out of the way mountain villages; government gives him the monopoly of the traffic and he pays Government a yearly sum, and the business of ruining the simple villagers goes rapidly on, and all the more successfully that they have no schools among them to awaken in them better aspirations for their children. The Government which has come hither from the far west to introduce the blessings of modern civilization, makes itself known to these poor peasants by the liquor-shop which it licenses in each little hamlet. The earnings of these villagers are scanty enough, heaven knows; in the cold months the naked children have to shiver and cry and live as they best can, while the elders are induced to spend what pice they have in abominable alcoholic stuff that sends a momentary but treacherous warmth through their system. The schoolmaster may linger at a distance; schools would involve some outlay on the part of Government; but the liquor-shops bring in a revenue to Government and the contractor. We have repeatedly pointed out in the last 20 years, that there is no country where a Local Option Bill would be more obviously due to the people than in this country, with reference especially to the innumerable villages of the interior where the use of intoxicants has been comparatively unknown. Why should not the people of these villages and towns be allowed to decide whether they want toddy-shops or not? We are not sure but that the liquor licensing of the Government of this country is an evil that cries to heaven almost as loudly as the Opium revenue.

—THE Bangalore Missionary Conference presented a petition to H. E. the Viceroy in

Council asking that the legal disabilities of Native Christians in Mysore should be done away by the extension to that province of Act xxi. of 1850 and Act xxi. of 1866, so that a convert may not forfeit his hereditary or conjugal rights. The Government of India have replied to this, as we learn from the *Harvest Field*, consenting that Act xxi of 1866 be extended to Mysore, but leaving the extension of the act of 1850 to be determined by the Maharajah. As the Maharajah in public darbar has given the assurance that he will fully uphold religious toleration, it is believed that he will accede to the appeal soon to be addressed to him for the removal of the disability specified.

—We must confess that we hear with much surprise that the Emperor of Russia so little understands the signs of the times that he has issued a proclamation declaring his purpose to maintain inviolate his autocratic power. This is not only a challenge to the Nihilists to do their worst, but it is of the nature of a defiance to the large body of true patriots who believe that the present rule is not the perfection of Government. The opinion is now expressed that the French revolution is likely to repeat itself in Russia. We are reminded of the answer of Rehoboam, that so far from lightening the burden of Israel he would intensify them,—an answer that cost him the Government of the ten tribes.

—It appears that some of the inhabitants of Poona are so far behind the age as to imagine that when a man becomes a Christian he forfeits his right to draw water from the public wells. A case of assault arising out of this idea, is now before the magistrate.

NOTICES OF BOOKS AND REPORTS.

THE last number of the *Indian Evangelical Review*, contains an article by Mr. Ram Chunder Bose on Mission Funds, in which he expresses the opinion that some of the money raised for Missions to the heathen, is not properly applied. The money is contributed specially and solely for the evangelization of the heathen, and those to whom it is entrusted have no right to occupy themselves with any other class, such as nominal Christians. By heathen Mr. Bose understands "people sunk in Pagan degradation, in idolatry, and Mahomedan infidelity." He would perhaps include Parsees and exclude Jews. He says that as many as 500 ministers with whom he came in contact in the United States, un-animously represented it as hardly honest to spend any portion of the money so contributed upon any other than the classes referred to. Mr. Bose must have taken a very deep interest in this matter to bring it so constantly to the notice of the ministers with whom he came in contact in the United States. Any one of them might have informed him that the Christian public of America interested in the work of foreign evangelization, are carefully informed of the way in which the missionaries carry on their work. The largest Foreign Missionary Society of the United States is that of the American Board for For. Missions. Their Missionaries in Turkey (Asiatic and European,) have laboured chiefly among the Armenians, Greeks, Nestorians, Chaldeans, Maronites and other decayed Christian churches, and the results of these labours have been hailed with great delight by the

friends of Missions. Missionaries have gone in where Providence set before them an open door, just as the Apostle Paul and his companions did. Paul was set apart especially for the Gentiles, but in almost every city he came to, he began his work among the Jews and went on until this door was shut and another opened. Mr. Bose heard it said that two-thirds of the money contributed for the heathen were spent in improving the condition of nominal Christians in Chr. lands. The money is really contributed for *Foreign Missions*. People who have not given much thought to the matter and do not trouble themselves to read Missionary publications may have the impression that foreign missions means missions to the heathen. We have been looking at this matter for a third of a century and are far from being of the opinion that the money contributed for missions is always applied as the donors supposed it would be, or that it is always applied wisely; but we certainly have never seen reason to believe that the funds were misappropriated when spent in seeking the salvation of unconverted nominal Christians, when the missionary acted with the sanction of the missionary Society and took care to let the home public know what he was doing. Mr. Bose refers especially to the Methodist Episcopal churches in America as suffering by this alleged misappropriation of funds. We have before us a copy of the Annual Report of the Missionary Society of that Church and find that in the Act of Incorporation the objects of the Society are thus stated: "To diffuse more generally the blessings of education and Christianity, and to promote and support missionary schools and Christian missions throughout the United States and territories, and also in foreign countries." Among the countries mentioned in this report where the Society's Missions are established are Bulgaria, Germany, Switzerland, Italy, Mexico, Norway, Sweden, Denmark, and South America, all nominal Christian countries. Does Mr. Bose seriously mean to assert that all the money expended on these Missions is misapplied?

THE *Indian Methodist Watchman* for May contains a good deal of interesting matter under the following headings: Liquor Laws; Will the second advent occur in 1890? Will the Millennium begin within ten years? (There should be two n's in Millennium;) a voyage in search of health; a letter about doctrines and duties; an important letter from Wm. Taylor, which we hope to notice; letters from C. B. Ward and C. P. Hard and a number of extracted articles.

WE acknowledge receipt of monthly parts 58 and 59 of the *Vedarthayatna* or Attempt to interpret the Vedas, being hymns 261-270 of the Rigveda Sanhita in Sanscrit, Marathi and English, with Marathi exposition.

The Bombay Guardian.

SATURDAY, MAY 14, 1881.

BRUISED REEDS.

ONE of the distinguishing characteristics of the work of Christ is exhibited by Matthew in words quoted from Isaiah xlii: 3. "A bruised reed shall he not break, and smoking

flax shall he not quench, till he send forth judgment unto victory." A bruised reed is generally thought to be a spoiled reed, good for nothing. The idea is that Christ will show extraordinary long-suffering and condescension in dealing with sinners, whom he proposes to use in the establishment of his kingdom, and will not be repelled by tokens of their unfitness and slowness to learn; like a careful gardener he will bind up the bruised stem, and nourish it until signs of a new life are seen in it and it becomes what he wishes it to be. Smoking flax is something that we do not naturally expect to see blaze; it is nigh upon extinction. It would often seem in our Lord's ministry that he were dealing with material utterly unfitted for the spiritual exigencies of his kingdom. His chosen disciples evinced no kind of adaptedness; were incorrigibly slow in learning; clinging to their own vain ideas of religion; misconceiving his character and the nature of his Mission; in fact about the most inept and unsuitable candidates for the dispensation of the Spirit that could have been found any where.

And it is clearly intimated that the apparent ineptitude (in-aptitude) on the part of the agency, and the accommodating power of grace will be similarly exhibited in the final victories of this dispensation. The judgments of God concerning man and his redemption embodied in the Gospel are to gain a complete triumph over the world's vain thoughts: "He shall bring forth judgment to the Gentiles, shall send forth judgment unto victory." The principle that underlies the statement quoted by Matthew is that what the Saviour mainly relies on for the subjugation of the hearts of depraved men is the exhibition of divine love. "I have loved thee with an everlasting love and with loving-kindness have I drawn thee." When we read the Gospels with this thought in view, we find many illustrations of this important principle. It may be well, first to look at the entire prophecy as it stands in Isaiah:

"Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law." xlii. 1-4.

Seven centuries before the Messiah came into the world, the Spirit of prophecy saw with exultation that he would not strive, nor cry, nor cause his voice to be heard in the streets. He that was to overcome the world and bring in new heavens and a new earth, would be characterized by quietude rather than noise, by calmness rather than precipitancy, by the still, small voice rather than the earthquake, the whirlwind and the fire.

According to this prophecy God would look with infinite complacency upon his Son engaged in the work of preparing instruments for the conversion of the Gentiles. Between the quiet, gentle, unobtrusive course of Jesus of Nazareth, calmly and trustfully going on with the work assigned to him when every thing seemed to forbid the hope of success, and the immensity of the revolution proposed to be accomplished by him, there seemed to be an incompatibility bordering on the absurd. Men who ex-

pect to sway the minds of their fellows naturally fling themselves into the midst of the people and assume the greatest possible prominence. Nothing so helps in this as oratorical ability. But the Christ shall not strive, nor cry, nor cause his voice to be heard in the streets (when speaking indoors.) It is not by controversy that he will seek to rectify public sentiment. A divine repose will rest upon him and the tranquillity of his spirit will testify to men that he is consciously in the bosom of the Father. When the Gadarenes requested him to withdraw from their shores, he quietly withdrew without a word of unbraiding. When the people of a Samaritan village declined to receive him after the fatigue of a long day's march, he rebuked his disciples mildly for wishing to punish the people, and quietly went on to the next lodging-place.

As we read the Gospels we are often ready to be vexed with the disciples for their dullness of apprehension and want of conformity to the example of Christ, and the unworthy feelings they continued to cherish in the presence of the beautiful unselfishness of Christ. It was in the fourth year of our Lord's ministry that John and James preferred their ambitious request for the places of honour, on the day of coronation. How patiently Christ receives this intimation of the self-love that was still controlling them. One would have thought this a good opportunity to dilate upon the evidence of their carnality, and the preposterousness of supposing themselves to be his disciples while such feelings were dominant in them. But our Lord simply refers to the baptism of fire that they must undergo. A little before that, they had been disputing among themselves which of them should be the greatest. Christ sought to show them by means of a little child placed in their midst, that they must become insignificant in their own eyes before they could aspire to any place of influence in his kingdom. On one occasion indeed Christ seemed to be very much displeased with his disciples. He had told them to beware of the leaven of the Pharisees. They put their wise heads together and came to the conclusion that he was finding fault with them for not having brought a supply of bread. He was annoyed at their want of faith after the two miracles of the multiplied loaves, and upbraided them for not paying more heed to these indications of his all-sufficiency. Have ye your hearts yet hardened? he asks. Having eyes to see, see you not? &c. But this severity was most unusual. Just before the last Passover they had another dispute as to who should have the pre-eminence, showing plainly that self-love, pride, ambition &c. still dwelt in them. What did Christ do? Having loved his own which were in the world, he loved them unto the end. He made himself as a servant and washed their feet and gave them an example of that love that finds pleasure in serving its objects. What loving words were spoken by him that evening. There is no up-braiding, no censure, no denunciation of judgment; but all the wealth of his divine love poured itself out in golden promises. He knew that one of them would deny him that evening. Could any thing be baser than such denial at a time when the Master was in the hands of his enemies? It must have pierced the heart of the Saviour more even than all the indignities heaped upon him by his enemies. Yet he announced

the fact without any upbraiding and graciously adds an intimation of restoration: "When thou art converted strengthen thy brethren."

In the law is embodied the principle of service, conscientious obedience; obedience through a sense of obligation; in the Gospel is embodied the principle of love, taking possession of the heart for God and awakening responsive love. "We love him because he first loved us." The great aim of Jesus was to make his disciples sensible of the love that was incarnate in him. He did not urge the claims of God upon them farther than he could convince them of the love of God. He was absolute on one point, that they who wished to be saved by him should follow him, because he wished them to become acquainted with the love of God embodied in him. It makes us sad that the rich young ruler would not give up his wealth. We are told that our Lord loved the young man; he looked lovingly upon him and spake lovingly to him; he wanted him to see that it was a safe thing to identify himself with Jesus. The wealth of Christ was infinitely beyond that which he was asked to renounce in favour of his poor neighbour. "I, if I be lifted up, will draw all men unto me." What draws sinners to the cross is the love of God there manifested. We recognize this with regard to sinners; but after men have found peace and joy in believing, they sometimes allow themselves to be cheated into the belief that resolution is to take the place of grace. But our Lord's command to us all the way along is, "Continue ye in my love." Jude says to certain Christians who were exposed to much erroneous teaching, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." God is love; and he that dwelleth in love dwelleth in God and God in him. How divine love pleads with the Hebrew Christians, not withholding the most solemn admonitions, but seeking in every way to lead their thoughts to Christ. See the contrast drawn between the motives of the Mosaic dispensation and those of the present, in ch xii 13-24. "Herein is our love made perfect," would be more closely rendered thus: "Herein is love made perfect with us." We enter into the experience of perfect love by perfect and abiding realization of divine love. We are saved by faith, faith in the love of God shown in the crucified and risen Saviour. We fail to see how any one can receive Christ as his sanctification, without a mighty revelation of divine love, bringing to him moment by moment the resources of the Godhead. "When I am weak then am I strong," says Paul.

We may have a word or two more to say on this subject.

THE COMING KINGDOM. VI.

"The weapons of our warfare," says the Apostle Paul, "are not carnal, but mighty through God to the pulling down of strongholds." When he says that they are not carnal, we except him to say that they are spiritual; but instead of that he says that they are mighty; as though, according to his conception, weakness and unprofitableness were connected with carnal weapons. We have passed in review many of these carnal weapons, and have found them to be what the world regards as supremely potent. But the apostle turns from all these; from

wealth; influence; intellect; tradition; force; self-assertion; conciliation; turns from all these with a feeling of their utter inadequacy, and with good reason; for the Gospel which he preaches is one that aims to turn men away from confidence in these things to the living God. The greatest event that earth had ever witnessed, was the establishment of the Church of Pentecost in the midst of Jerusalem. What had caused this unparalleled phenomenon to spring into existence, like a fairy palace in the night, yet with a destiny far outstripping that of the pyramids? Was it wealth? Was it rank? Was it human intellect? Was it tradition? Was it force? Self-assertion? Conciliation? All these were arrayed against it. All the power of an established religion was against it; the Jewish Government, and the imperial Government of Rome. Something mightier than all these had called this wonderful Church of God into existence. All these were arrayed on one side, and on the other the conspicuous absence of all these; namely, instead of wealth poverty; instead of rank, obscurity; instead of worldly wisdom, Galilean foolishness; instead of conservatism, startling innovation; instead of force, a few defenceless, scattered sheep; instead of self-assertion, non-resistance; instead of conciliation, direct protest against the reigning ideas. In a word, the cross, a public ignominious death as a malefactor of malefactors; opprobrium that caused even Barabbas to go forth comparatively innocent. He that hung upon the cross had gone about doing all manner of mighty works among the people for several years, but not a single disciple that could be relied upon to stand by his Master in the trying hour, resulted from it. When the time had fully come for the establishment of a church over which the gates of hell could not prevail, it was necessary for Jesus to abnegate all this exceptional power and to become like a lamb led to the slaughter. What weapon has he? we look and can see nothing but faith in God expressed in absolute non-resistance. He says to Pilate, Thou couldst do nothing at all, except it were given thee from above. He yielded himself wholly up to every one that felt moved to assail him, smite him, mock him, drag him through the streets, hoot at him, scourge him, put a wreath of thorns on his brow, a stick in his hand, blindfold him. What a strange, unheard of way is this of accomplishing any thing, to allow your enemies to do every thing, and yourself nothing! From the exhibition of supreme impotency what can possibly result but confusion and death? The world of course thought so, and was exceedingly thankful that it had had its own way so completely.—But on the Day of Pentecost it became evident that the crucifixion of Christ had simply had the effect of investing him with all power in heaven and in earth. Well, what is the power with which the risen Christ invests his disciples? does he give them wealth, rank, worldly honour or wisdom or force? Nay; they are all animated by the spirit of Christ, the spirit that made him a lamb led to the slaughter, unresisting. They are scourged; they rejoice to be counted worthy thus to suffer; they are imprisoned; some of them are put to death; but the more their enemies do and they suffer, the more the Church rises in queenly beauty. As we have intimated, this principle of non-resistance is the highest exhibition of faith in God. This

idea runs all through the Sermon on the Mount. Let your light so shine that men may glorify—not you, attributing your works to your wisdom or power or wealth or goodness, but to God. Whosoever shall smite you, avail not yourself of your power in Christ, earthly or heavenly, to make the man suffer, but cheerfully suffer yourself, and show the man that his utmost cannot touch the divine joy that is yours in Christ. Let him have thy cloak also, rather than contend with him for thy coat. If you contend with him, it will be like adopting his ideas of the value of things. You want to show him that the things he so values are of very little account in your eyes, for all things are yours, and you are guaranteed against all harm. Whosoever shall compel thee to go with him a mile, go with him twain; meet compulsion with submission and show the man that the victory is on the side of submission. Give to him that asketh of thee. But suppose I have nothing left for myself? Have you not God left? Is Christ a feeble friend? All this appears to the world beautiful in theory but absurd in practice, and utterly unadapted to real life. Nevertheless the cross is the wisdom of God and the power of God unto salvation. This is the victory that overcometh the world; who is he that overcometh but he that believeth that Jesus is the Son of God. All power is on the side of the sinner to whom the Gospel comes; he has power to reject it, despise it, ignore it, trample it under foot, blaspheme it; and when he has done all this the unresisting Gospel is heard in the depth of his heart saying, God is, and God is good; and in spite of himself and all his boasted powers he finds himself led to the crucified One. What said Jesus to Paul? Saul, why persecutest thou me? That little word "Why" accomplished a revolution in the heart of Saul such as all the imperial forces of Rome would have utterly failed to accomplish.

REMINISCENCES. CXXI.

DIARY.

June 25th, 1846. Yesterday, Commencement, [a name singularly given to the close of an academic year.] A day teeming with mental and spiritual food, inexpressible communion with the Saviour, delightful communion with saints, separations and lastly greetings. For I saw friends from Pike Co. With Br. R. had a long and profitable conversation yesterday, and thank God that I was enabled to give him some useful principles of the life of faith.

I think that Tuesday evening, June 23d, 7 o'clock, should receive mention and grateful remembrance. If I err not, the Spirit of truth then gave me something whose excellence will be evolved more and more during a whole lifetime. I know that truth itself does nothing; my experience teaches me this: the most precious communications may find their way to the bottom of the mind, as of a well, and there lie buried for ever; but by the grace of God I trust it will be otherwise with this discovery. The great commandment is, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength.' What remains? This absorbs the whole. All is secured for God, and the divine seal makes it treason to alienate from Him the least crumb of affection. How then does our neighbour come to have any claim? What property has he in that which is exclusively appropriated to the divine pleasure? How are the two commandments reconcilable? Surely nothing remains when the first is fulfilled. The answer to this is the precious truth referred to.

I must love God by loving my neighbour. The second commandment refers to the mode in which God would have the first obeyed. This is as properly the subject of command as the other. If the first only had the force of command, men might disregard the mode; but this was seen to be of such essentiality, that it too must take the form of law. All testimonials of love to our fellow-men may be expressive of love to God. I am never to see a mere man, as the object of my love; but in regard to my affections he stands before me as the representative of mine own God. Is God the loadstar of my being? Is my nature subjected by a glorious and irrevocable law to the attractions of his character? Well, he chooses to take his stand in the human soul, and there exercise these attractive influences. Every word of kindness to a fellow being may be an expression of love to my Redeemer-God. Every act of self-denial for the sake of others, may be the utterance of a feeling of personal attachment to God. I have never yet realized the identity of these two laws; the fact that we could have as perfect communion with God in laboring for him, as in our own closets. They are not two things, loving God and our neighbour. Oh what a blessed thing life becomes under the transforming power of this truth. God invites me to every house, speaks to me from every breast. From the same mouth I may hear two voices; one with repulsive accents, harsh and bitter, bidding me be gone; the other a voice divine, plaintive and touching, entreating me to stay. There can be no hour, there can be no place where I may not love God. I see now new meaning in the words; 'The love of Christ constraining.' All powers in the universe may restrain, but vainly, if the love of Christ be in me. Suppose contempt, maltreatment, danger, await me in a certain house; and I hear only the voice of duty calling me to come in; how inadequate the motive; but if I hear the very voice of the Saviour bidding me to come in, how adequate, how constraining. The great discovery is that doing good to man is not the remote way to the heart of God, but as immediate and direct as any other way.—Oh may the Almighty Father of Spirits give me practical experience of what I vaguely see; and make this good gift from above fruitful beyond conception.

Let me not be disappointed if in my Tract district, I do not realize this to the full extent of my wishes. It may be better that my grasp should be slowly tightened.

On rising this morning, the words, Thou shalt love thy neighbour as thyself, met my eye, and at the same time a remark of Wesley's came into my mind, that the commands were all promises. I believe cordially that 'if we ask any thing according to his will, he heareth us; and if we know that he heareth us, we know that we have our petitions.' Now what better expressions of his will can we have than his commands? especially the moral precepts, which are eternal and immutable as his character. So here is a glorious promise, if we exercise that faith which for strength is equal to knowledge. If we will so believe as to know that he heareth us and that we have our petitions. See Matt. xxv. 35-45. Prov. xiv. 31. xix. 17. He that hath pity upon the poor lendeth unto the Lord. Eccles. ii. 1. But indeed Calvary is one great proof text. He bore the sins of the whole world, testifying infinite love to the whole world, and nothing is so near the heart of love as the expression of itself; and no return so pleasing as the furthering of this. The man who will make the love of Christ known most, will be dearest to Christ. And he has taken peculiar pains to attract us towards his and our enemies. 'If ye love them which love you, what thank have ye? sinners also love those that love them. Do good, hoping for nothing again,' considering yourself blest in the deed, because done to Christ.—In Matt. xxv. 31-46 we see the beautiful fusion of the two commandments. Oh what a divine theory. My soul is this day filled with joy in the pro-

spect afforded me by these precious truths, of attaining this Christ-like love. I see now the perfect feasibility of the requirement to love those that spitefully use me, and to love them the more, the more they do so: for this is the way Christ desires to be loved. The more human depravity rises up against me, the more will the righteousness of Christ invite my eyes, pleading for the sinful soul. Oh what a world for love to labor in.

June 26th. Oh the inexpressible sweetness of this confidence in God. Faith is indeed the victory of the world. I seem to look down as from a great elevation on all things earthly, even the most towering. Indescribably blessed that state in which we know that all things will work together for good; all difficulties be surmounted; all interior works of the devil be destroyed; all defects of character remedied; all influences purified; all things made corresponding to the glory of God.

Our morning prayer-meetings were brought to a close to-day. They have been continued ten weeks and I believe that I have taken part in them every day with one exception. The responsibility somehow or other seemed to rest on my shoulders. I found it light enough. They have been helpful to me, inspiring confidence in a never-absent Saviour. I shall have two full weeks to myself before going into the country, and I want to make them weeks of preparation. God's word. The digestion, arrangement and elaboration of the truths I have lately learned. Let me read the New Testament through, 20 pages a day, with one aim prominently in view, the ascertaining of God's way of presenting the Gospel. And I want to make this a season of Calvary fellowship, till I shall have imbibed the mighty compassion of the Saviour for dying souls. I want to make these weeks of self-denial; I suspect that there is much yet to be crucified within me. I need to study minutely human character. I never can cope successfully unless I look my particular enemy in the face. Merely to take the sword and go into the battle and slash right and left without ever fixing the eye on an individual is no way to be victorious. Wise as serpents. God's truths are few; but they assume under the direction of the Spirit thousand-fold phase and form, according to the individual and the experience.

28th. God first called me, in this family. I introduced Christianity here. I gave it the form it has. Oh if I had a truly evangelical heart, if gentleness, suavity, love sat upon my lips and beamed in my eyes, and inspired my conduct, if I had suffered the Spirit to transform my manners as well as a fragment of my heart, these things that now distress me would not exist. I do not know that any thing has caused me such anguish as the sight of my sins in the lives of those around me. I cannot lull myself to rest by talking about constitutional defects of character, manner &c. I know that love melts every thing and makes the wilderness a garden of the Lord, and turns even a flint like my own character into a fountain of waters. Mould me, oh blessed Potter. I marvel at the pertinacity of divine love, bearing with this most unchristian nature.

June 30. My heart is broken, I have acted basely. The Saviour has been unutterably loving all day, feeding me with precious thoughts, granting me not only delightful communion with him in private, but in conjunction with Bro. Ford. And this evening at the Church prayer-meeting, after some remarks by our pastor, an opportunity was given me to speak, which Christ would have had me improve, I think, and which I did not. The Spirit was struggling with me, trying to inspire me with faith, but flesh and fear and unbelief got the victory and thus brought a dreadful load upon me which is more than I can bear. The Saviour whispers pardon, but pardon cannot console me; it is not that I want. I must indulge my self-loathing. Oh the bitterness of the grief that act of unbelief has caused me. My mind was chaotic and I wanted to know what I was

going to say before I opened my mouth. What business of mine was it to know this? it is enough that the Holy Spirit careth for this. And this very afternoon I was desirous that my faith might be tried. I must achieve this victory. I must learn to speak even when I do not see my way clear. Did I ever know the Spirit to fail me? Not once. I was thinking to-day how I could bear to be hated of all men for His sake. I am able to answer it now. I can bear any thing but sin, any thing but a wounded conscience.

NOTICES.

RECEIVED from A. W. for the House of Hope, Rs. 5. For the Eurasian Orphan Asylum, Rs. 10.

Received from C. P. H., Buffalo, for the Teloo goo Mission, Rs. 47-6-6.

M. E. appointments for to-morrow: Grant Road, 8½ a.m. and 6 p.m. S. P. Jacobs, —Dean Lane, Fort, 11 a.m. O. Shreves; 6 p.m. Geo. Bowen. —Mazagon: 11 a.m. R. Sharman, 6 p.m. O. Shreves.

Epitome of News.

SATURDAY, MAY 7.

—*Bombay Gazette*: Yesterday afternoon an encounter took place between some of the Bombay police and a number of men belonging to the 23rd N. I., just arrived from Ahmednugger. The affair originated in an attempt of the sepoys to cross the railway line at a forbidden point. On the railway and city police interfering they were roughly handled. The sepoys, however, desisted from crossing the line and took another route to their tents opposite the Elphinstone High School. They carried with them two or three native policemen whom they met on the road, and these men they detained in their tents. Several European constables went to the encampment with the view of releasing the police sepoys, and arresting the men who unwarrantably detained them. The men of the regiment thereupon turned out in large numbers, and showed a most decided inclination to stand by their comrades who were in trouble. In a very short time the police and the military came to blows, but it is not as yet very clear upon which side the action was commenced. At any rate some hard knocks were given and received, and some of the soldiers were so excited that they armed themselves and "occupied" the road. Several policemen and soldiers were so injured in the encounter that they had to be taken to the Goculdass Tejpal Hospital.

Brigadier-General Aitchison and Captain Cooke-Collis, when they came, made the military fall back and pile their arms. With the assistance of Colonel Jamieson, who was sent for, a sort of inquiry was held yesterday afternoon as to the cause of the disturbance, and the inquiry will be resumed this morning, when, it is expected, some of the European police officers will be able to identify the principal offenders.

—A bronze statue of Norman McLeod is to be erected in Glasgow.

MONDAY, MAY 9.

—A violent cyclone occurred at Gowhatty, a telegram to Calcutta states, on the 4th instant. The cyclone commenced at two o'clock and lasted till half-past three, uprooting nearly all the old trees in the place. Two bungalows and a large number of native houses were blown down, steamers and flats were stranded, and the roofs of a number of houses were blown off. Several boats were sunk. Three men were drowned or killed by the falling of trees,

and four others are missing. The tea houses in the coolie lines in the adjoining gardens were blown down. The loss is very great.

—The Bhattias are excommunicating not merely one of their number who married a widow, but the parties who were present at the marriage. They are thus making themselves ridiculous in the eyes of the more enlightened among them.

—A Native fell into the harbour and appeared likely to be drowned when Capt. Sanders, B. I. S. N. Co's. Str. *Chindwara*, jumped in and rescued him. Mr. Williamson of the Customs, describes it. Capt. S. succeeded in reaching the drowning man, and brought him safely to the ship's accommodation ladder, where he was lifted on board; but the captain, who was then quite exhausted, having had to battle with the man, who clung to him round the body, was obliged to let go the ladder and rest on a life-buoy that had been thrown to him. A boat was lowered, and the captain taken on board safe, I am happy to say, with no other ill effects but what might be expected under the circumstances.

—A curious case of premeditated suicide is reported from Allahabad. It appears that a Brahmin, with his brother, came from Duttea on a pilgrimage to Beni, the bathing-place at the junction of the Jumna and the Ganges, and lived on the banks of the latter river during the whole of last month. The other evening he lit a fire, apparently for the purpose of worship, and sacrificed sugar, ghee, wheat, &c. At the close of this ceremony he got into the fire himself and sat down in the midst of the flames. He appears to have become insensible almost immediately, and in that state to have fallen backwards; for while his stomach and chest were entirely burnt, his head and his outstretched arms and legs were almost untouched. The deceased was about 55 years of age, and has left a father, mother, wife and two children at Duttea.

—*Deccan Herald*: Last Wednesday morning, at about 8 o'clock, a native convert, named Tatia Ramji, was severely beaten by about ten natives, as he was passing along a street. It appears that an ill-feeling existed between the native Christians and the other natives residing in Nana's Peit, owing to the former drawing water from the howd in Rastia's Peit, near Kurrer Alley; the native Christians, therefore, applied to Mr. Prescott, the district superintendent of police, who said that he could not prevent them from drawing water from the howd in question. The natives considering that the converts had defiled their howd, and it being against their religious customs and habits to allow Christians to interfere with them in this way, they watched for an opportunity and way laid the convert Tatia Ramjee. It is also said, that whenever the native Christians, before this took place, went to draw water, they had to go in bodily fear of being maltreated. The case is now before Mr. Richardson, the city magistrate.

—*Lucknow Witness*; Calcutta: "The daily outdoor preaching in Wellington Square is augmenting in interest. On Wednesday some eleven persons in the audience held up their hands as seekers of salvation. On Saturday, when this was again done by a number present, they were invited to come into the centre of the company in front of the preacher and be publicly prayed for. One Babu responded. The curiosity of the people was such, however, that it was impossible to instruct him particularly. Some time after the audience was dismissed he was seen surrounded by a crowd of his countrymen preaching Christ to them, in self-defense, and in reply to their interrogations, with great earnestness. It appears that he has long been under conviction. He is a diligent Bible student; and some time ago so far committed himself to his convictions that he resolved to live as a Christian. He even got his Brahmin cook to baptize him; and he himself then baptized his wife. But he has not yet made up his mind to face the consequence of regular

Christian baptism. May the Lord help him.

"The Bengali Methodist Episcopal church and Sunday-school flourish. Yesterday 58 adults and 14 children were present at the afternoon service. The scholars in Sunday-school number over 50. The Calcutta Boys' and Girl's Schools, under Mr. Martin and Miss Layton respectively also flourish. Both are in better condition than they have ever been before."

"Sister Amanda Smith remains with us. She is still abundant in labors; has spoken and sung to the Babus in connection with our outdoor services every evening, and has besides preached on Thursday evening and Sunday morning in the Dhurruntollah Church; on Saturday evening, to a congregation of Africans exclusively in the Y. M. C. A. Hall, Bow Bazaar; and on Sunday evening, to the sailors in the Lall Bazaar Coffee Rooms. She purposes, however, leaving this week.

—*Indian Chr. Herald*: The Calcutta Commissioner of Police has just issued an order prohibiting preaching in all public squares. We do not know under what authority the Commissioner of Police can issue such an order. The squares are public property and the public can use it in any way that seems to them best. If those who resort to the squares do not object to preaching,—on the contrary they appreciate it as is evidenced by the large crowds that are gathered at the preaching stands,—then we do not see how it can be prohibited by the Commissioner of Police or even by the Calcutta Municipality. The public have a right to the use of them and if they choose to hear preaching in preference to the music of the Town band, they should certainly have their choice.

—A tramway engine has been ordered from England to be run experimentally on the Chowringee line. It is to be free from noise and smoke, and capable of being checked, stopped, and started with as much ease as horses.

—Hay of the value of half a lakh, has been burned up at Belgaum.

—While we (*Englishman*) in no way sympathise with the anti-opium agitators, we should welcome the withdrawal of the Government in this country from its present anomalous position as a trader in opium, if carried out with proper caution, as a move in the direction of true progress. Moral considerations aside, it admits of no question that the system under which, in the Bengal Presidency, the cultivation is carried on under advances from the Government, and the drug purchased and sold by it is a flagrant violation of one of the first principles of modern political economy.

—Rev. Mr. Grieve and Rev. Dr. Mitchell hold a Sunday evening service at Matheran.

—*Times of India*: "The protracted inquiry into the death of the seven persons killed at the Chinchpoo gly Mill has at last finished. The jury yesterday brought in a verdict that death was caused by the fall of the iron superstructure in consequence of negligence and want of proper supervision, but they were unable to fix the guilt on any person or persons."

—The *Surya Prakash* of Surat thinks it a pity that there should be a caste system under the British Government in India. The *Surya Prakash* wants a legislative enactment to put down the tyranny of caste.

—*Christian Union*: The Young Men's Christian Association, of New York, recently held its twenty-eighth anniversary. Mr. McBurney's annual report is a remarkable exhibit of Christian activity and work. More than 264,000 persons have used the building during the past year, the larger part of them visiting the library and reading-room. Two thousand and fifty gatherings, religious and educational, have been held during the year, which shows that this building at least is consecrated by a perpetual work. The Niblo Library Fund has increased during the year to 153,279 dols. 53 cents. One thousand three hundred and sixty-seven new members were added to the society during the year. Dr. Thomson's Bible class shows no signs of a waning interest, the at-

tendance still averaging not less than 500 at each meeting. All branches of the work, including that connected with boarding-houses, visiting the sick, the holding of social and religious meetings; that in connection with the railroads and the Bowerly show a marked increase of interest, and the association is amply justified by its record in making the appeal for funds which was submitted at the meeting.

TUESDAY, MAY 10.

—Many letters concerning the Parsees and their religious needs, appear in the papers. This is from one in the *Gazette*: The earth is holy, and her pure bosom must not be polluted by a thing so utterly unclean as a corpse. We thus read in the first chapter of the Vendidad:—"Ahriman (Angra Mainyu), who is all death, created by his witchcraft a sin for which there is no atonement, the burying of the dead." Under one of the Sassanian kings a prime minister of State was put to death for the unpardonable crime of burying a corpse. And yet, as not a few in Bombay must well know, it is the practice of the flourishing Parsee community at Hongkong to bury their dead. I am not aware that they have a single "Tower of Silence" in the island, although there seems plenty of room for such an erection. But the Parsees have a burial ground in Hongkong, and one which does great credit to their taste. It is ornamented with trees, and flowering shrubs, and flowers. The English cemetery is beautifully laid out, but the Parsee cemetery is more beautiful still. Over the entrance is a marble slab covered with inscriptions in Gujarati, English, Persian, and Chinese. The English one runs thus:—"This cemetery has been prepared for burying the remains of the Zoroastrians only, in the year of Yezd-e-zerd 1222 and of Christ 1852." There are about thirty granite tombs, each with the marble slab containing inscriptions in Gujarati and English. The English generally commences thus—"Sacred to the memory of [here follows the name], Parsee of Bombay."

—Telegram dated 2nd instant, from Consul-General, Bagdad, is repeated for information. Deaths from plague at Nejef continue to average sixty daily. Report of appearance of disease at Hillah not confirmed. Bagdad and Busreh clear."

—Writing of the religious instincts of the Parsees, the *Rast Goftar* says that the English dailies have laid the community under obligation by considering at length the present religious status of the Zoroastrians, though it is humiliating, it must be confessed, that the Parsees are anxious to curry favour with the English. Parsees of the day—both young and old—are anxious to have the English speak well of them and to entertain a good opinion of them. Every Parsee reads with interest what is written about him and his class in English books and papers. Parsees are desirous of passing for a civilized people in the opinion of the English. The most orthodox Parsee Shett hides his prejudices when before the Governor or his Councillor, and pretends to make himself out to be advanced as the Englishman. Talk of freedom of the sex, or freedom from caste, our orthodox old men even are so anxious to avoid being considered barbarians by their English friends, that the venerable hypocrites will not refuse to dine at the same table with them if they can manage it in secret.

—It appears that at the close of the year 1880 there were in the United States 170,103 miles of line, and during that year 33,155,991 messages were sent. The miles of wire were about 300,000. This does not include the lines used exclusively for railroad business. The other countries having the greatest length of lines are as follows:—Russia, 56,170 miles; Germany, 41,431; France, 36,970; Austria-Hungary, 30,403; Australia, 26,842; Great Britain, 23,156; British India, 18,209; Turkey, 17,085; and Italy, 15,864.

—*Overland Mail*, April 22: Information to March 10, received at Liverpool from Lima, by

way of New York, shows that terrible outrages on life and property have been committed in various parts of Peru, where anarchy prevails. The worst news comes from the valley of Cahete. In this most fertile and productive district the Cholos and negroes are reported to have risen against the Chinamen, about 2,000 of whom were massacred; on the plantations alone 600 persons were murdered in cold blood. All the cane-fields and sugar-houses were burned, and property to the value of a million sterling had been destroyed. Foreigners were flying to districts where, at the latest advices, the work of plunder was still going on. At Chincha, an adjacent valley to Cahete, the same desolation was threatened, and it was feared that similar outrages would be enacted throughout the whole of Peru. A large number of women and children had sought safety on board vessels when had been chartered to convey the refugees to Callao.

WEDNESDAY, MAY 11.

—A memorial asking that Dr. Cook be allowed private practice is to be addressed to Government.

—*Times of India*: The author of the mourning card, "In affectionate remembrance of Honour, the beloved wife of John Bull, who died in the Transvaal, of Bright's disease, on the 22nd March and was buried at Kandahar," has composed a far cleverer political satire in the shape of an auction bill. It is full of smart and telling points. It announces that Mr. W. E. Gladstone will sell by auction, at the Boer's Head Hotel, the whole of the landed estates, goods, chattels, and effects of John Bull, Esq., who is retiring from business on account of advancing age and ill-health, induced by recent losses in his Transvaal venture, and comprising three kingdoms (united or otherwise), one empire, one dominion, forty-eight colonies, and one suzerainty, &c. The lots are separately described, and the description of "Lot 3, India," will give an idea of the writer's style:—"This magnificent empire, purchased by the vendor at an enormous expense, would form a most desirable acquisition to neighbouring owners. The key of the mansion may be obtained on application to Mr. Abdul Rahman, Kandahar Lodge, close to the north-west entrance of the demesne. There is a great variety of game on the estate, and also capital bear-shooting within easy distance. In this lot is included a right of way over the Cyprus Estate." These clever "skits" are said to be the work of Mr. Pasmore.

—The trial in Brussels proves, says a London paper, that the alleged traffic in British girls and young women is painfully true. It is some satisfaction, therefore, to find that a committee has been formed in London in order to put probable victims on their guard, and also to hunt down the wretches who act as decoys in this country. Their report of the false pretences made use of shows so many dangers that they ask all Englishwomen, before accepting any situation or inducement to go abroad, to make special inquiry of one of their number. A fresh instance of the ferocity of these Belgian desperadoes is afforded by the fact that the attorney who prosecuted in Brussels has been attacked and dangerously wounded. If they thus treated a free man, God help the poor women who fall into their cowardly clutches.

—*Christian*: Our readers will be glad to learn the facts with reference to the stoppage of the meetings (of the Salvation Army in Paris) referred to in our last. The hall Miss Booth uses will hold about 600 people, and during the last eight days of the meetings it was very crowded. Each evening a number of persons, chiefly young men, assembled in the yard outside the building, endeavouring to obtain admittance, though the room was already full. Leading from this yard into the Rue d'Angoulême is a narrow street, which on several occasions has also become crowded with people anxious to get into the meeting.

Those who know the French people will easily understand the commotion which followed; and the police, upon hearing the complaints of the neighbours, gave instructions that the meetings should be closed for the time being. There have been no broken heads, and, as connected with the Army, no arrests, although the police state that one arrest was made each night on various charges from the company who gathered. This fact shows the character of the audiences.

The few converts are standing firm, and there are good hopes that, by the Lord's goodness, full permission and protection may be granted shortly. Miss Booth asks earnest prayer for the work, and on behalf of her own health, which has suffered a good deal since she arrived in Paris.

—*Christian* Apl. 21: A paper was read last week before the Victoria Institute by Nicholas Whitley, C.E., which went far to give the finishing blow to the theories which have misled so many persons as to the high antiquity of man. Careful investigations as to the origin of so-called "palæolithic implements" in the valley of the Axe, Devon, have proved that they are not to be dignified by the name of implements made by human hands, but come from natural causes. If it should be found—and evidence, just now, tends remarkably in this direction—that the treasured rough-splintered flints from drift gravels are of geological, and not of artificial, origin, the main argument for a high antiquity of man is conclusively refuted. The importance of this result in its influence on the scepticism of the age cannot be too thankfully estimated. In the paper above referred to, it was shown how much of the evidence for a high human antiquity, confidently put forward and relied on of late years, has been abandoned. A "human jaw" from the valley of the Somme is now acknowledged to be "a plant"; a bone of man from the Victoria Cavern is now pronounced to be that of a bear; fossil bones found in the Thayingen Cave are now regarded as spurious; human relics in Miocene beds are now rejected; and evidences of man from the Brixham Cavern are all but stamped out. Young men who have been taken, or distressed, by the late scientific scepticism, will realize the exceeding great importance of these refutations.

THURSDAY, MAY 12.

—*Times of India*: Messrs. Mackinnon, Mackenzie and Company, of Bombay, are, we believe, the first private firm in India to avail themselves of the telephone. Their offices in Elphinstone Circle are now connected with the British India Dock at Mazagon, distant about four miles. The instruments at each end are very simple. There is, first, a little electric bell which on a button being pressed, gives very clear intimation that some one at the other end of the wire wishes to talk. The two listening tubes, which have to be applied, one to either ear, are suspended over a little black lidded desk, into the closed lid or tympanum of which the operator talks in his ordinary voice, and without any more exertion than in a common conversation. Any voice is easily recognizable through the wires. The instrument employed is the Gower Bell Telephone, and it has been supplied by the Telegraph Department.

—Same; Calcutta, 11: A severe storm passed over Calcutta at halfpast eight last night. It came up from the southwest, and for a short time blew with the violence of a cyclone. Some forty-two large trees have been blown down on the maidan, many of which withstood the cyclone of 1864. The Eden Gardens, Dalhousie Square, and other exposed places have been wrecked of their finest trees. Telegraph posts have been blown down, and communication with stations down the river interrupted. On the river a number of boats and several steam launches sank, several ships broke from their moorings, and some collisions occurred without much damage being done.

There was a destructive hail-storm the same evening at Mussoorie.

—The *Str. Nepal* with English Mails, left Aden for Bombay Wednesday, 3 p.m.

—The sentence of death passed on the unfortunate Brahmin widow of Orpad, near Surat, for the crime of infanticide, is considered by the *Bombay Samachar* to be much too severe. The paper finds fault, not so much with the judge as with the existing law on the subject. Considering the circumstances under which crimes of this kind are committed, the writer thinks that a short term of imprisonment would be an adequate punishment. The *Samachar* makes a feeling appeal to Government to consider the rigours which "the savagery of caste and custom" entails upon poor Hindoo widows, and the temptations to which, in their desperation, they yield; and reduce the punishment not only in the present unfortunate case, but for crimes of this nature generally.

FRIDAY, MAY 13.

—*Harvest Field*: The Rev. A. H. Arden, M. A., Secretary of the C. M. S. Madras, and author of a Telugu Grammar, has been appointed Telugu Professor at Cambridge and will leave for England early in May. We learn that the Rev. Dr. John Gritton has been appointed Secretary of the Society in Madras, in succession to the Rev. A. H. Arden.

—Same: The Koi Mission was established in the Godavery district on the opening of the anicut there by Colonel now Sir Arthur Cotton and Lieut. now Major-General Haig, R. E. At that time these officers suggested to the Home Committee of the Church Mission Society to send out missionaries to labour among the people. A few were sent out by the society and the Koi Mission was opened and continues to the present time. As more labourers are required in the Mission field, General Haig purposes coming to Madras shortly and taking the place of the Rev. H. W. Eales, now laboring at Dummagudem, Upper Godavery. Mr. Eales intends returning to Europe owing to ill-health.

—Mr. F. Kielhorn, Ph. D., acts as Principal of the Deccan College during Mr. Oxenham's six months' special leave. Mr. W. A. Russel acts in the Second Grade, Mr. G. W. Forrest acts as Professor of English Literature in the College, and Mr. G. V. Kurkurey as professor of Mathematics. Mr. M. M. Kunté has been appointed Principal and Professor of English Literature in the Guzerat College and Headmaster of the Ahmedabad High School. Mr. V. A. Modak succeeds Mr. Kunté as Headmaster, Poona High School.

—*Times of India*: M. Emile de Girardin, the eminent French journalist, died in Paris four days after the departure of the last mail. He was born in Switzerland, of legally unknown parents, about 1802. While employed in the office of a stock-broker, he passed under the name of Emile Delamothe, but suddenly he claimed his real name, and took, by authority, that of General Alexandre de Girardin, who, ten years after, was declared to be his father by a commission of the Chamber of Deputies, and under this latter name he made his literary debut. "Emile" (1827) was his first production, and next came "Au Hasard" (1828). He dabbled in all sorts of commercial affairs, and in association with an adroit man of business projected *La Presse*, since become so celebrated throughout Europe. Girardin invented the "feuilleton," which is now such a popular feature of the French papers. Alexandre Dumas, George Sand, de Balzac, Frédéric Soulié and other writers were engaged by him at enormous rates of remuneration, and augmented immensely the circulation of his journal. In 1836 he attacked Armand Carrel, of the *National*, so grossly in the columns of *La Presse*, that a duel took place "in which one of the noblest patriots France has ever known fell by the hands of an adventurer."

—Same: according to Reuter the Czar has issued a ukase of the old-fashioned sort. His Imperial Majesty is determined to maintain autocratic powers and to extirpate sedition. At one of the Councils preceding the execution of the criminals, who suffered a few weeks ago, Count Stroganoff, a cousin of the Emperor by his marriage with a Princess Leuchtenberg, stoutly asserted that the death of two hundred thousand Nihilists would restore order and submission. To this Loris Melikoff begged to demur, by assuring the energetic speaker that to execute two hundred thousand would be to create two hundred thousand new ones. The sympathy of the Emperor is evidently with Count Stroganoff rather than with Loris Melikoff. By order of his Majesty the deliberations of the so-called Representative Assembly are in the first place to be restricted to advising the Government upon matters of finance.

—Deaths last week, 447.

—*Dnyanodaya*: President Garfield offered the position of the U. S. minister to Brazil, one of the most honorable positions open to a U. S. citizen, and worth Rs. 24,000 a year, to the Hon. Frederic Douglass, a negro, or rather mulatto, who once was a slave and who now has on his back the marks of his driver's lash. This man is now a cultivated, upright man, the leading man of the colored race and worthy of the position which was offered him, but which he has declined. How wonderful the contrasts in the life of this man!

—On the 14th instant, at midnight, the people at Satyamungalam, in the Coimbatore District, were aroused from their sleep by a terrific noise, caused by the falling of the car. Many ran to the spot to see if any of their friends or relatives were hurt. The car was lying with all its ornaments shining in the moonlight. The idol Gopala Krishnaswamy had been placed on the car, and the ceremony of drawing it commences late in the evening at 6, contrary to custom in most places. Our Taluk Magistrate and Police Inspector were diligently at work in gathering crowds of people to draw the huge vehicle. Neither the Magistrate nor the Police Inspector observed any serious defect in the axle, and so the Dharmakurta of the temple made his own arrangements to complete the procession at 10 p. m. A set of Komaty merchants joined in drawing the car. A few yards it went, and then the grand dome shook. The axle broke near the left wheel. The musicians, the worshippers, the drawers, all awoke to their danger, and fled. The car is not a very large one, but it is sufficiently big to crush a score of individuals beneath it. Fortunately none were injured, only two boys received slight wounds. The event is painful to many pious Hindus, for it forbodes evil to the town according to Hindu legends.—*Sathiavartthamani*.

Selections.

FEELING AFTER GOD.

PASSING a few hours with Mrs. Rebecca R. Pomeroy, the devoted matron of the Orphan Home for Girls in Newton, she related afresh the story she has often told, and once published, of her experience, as a nurse, for fourteen weeks, in the family of President Lincoln, just as his son Willie died and during the sickness of "Tad" and Mrs. Lincoln. Mrs. Pomeroy had herself been schooled in the discipline of the sick room and of suffering. After a long sickness she had buried her husband; all her children save one had been taken from her, and her own health was very delicate. A visit to the health-breathing pine grove of Asbury campground, during the annual meeting at Hamilton, undertaken for physical refreshment, resulted in a wonderful spiritual invigoration, and the awakening of an unquenchable desire to enter upon some form of Christian work.

It was at the height of the civil war, and our hospitals were everywhere crowded. She felt

a divine call to offer herself as a nurse to our wounded soldiers. Her friends all protested, on account of her health and long confinement. Besides, there has been so many proffers, that the names of hundreds of women were upon the list of volunteers still uncalled for. Instead of sending her name to the State House to be enrolled as one ready for such a position she dropped a line to Washington, to Miss D. L. Dix, the superintendent of hospitals, relating her experience, and the impression she had that she was called to this work. Just at this moment, a friend, who doubted the wisdom of her proffer, offered her, unasked, a sum of money to pay her expenses to Washington, if she persisted in her effort to enter upon this duty. Almost immediately upon her letter being received in Washington, a telegram was brought to her, while at church, from Miss Dix, desiring her to report for duty, the next Tuesday, at one of the large hospitals in that city. Her trunk had already been nearly packed, and she hurried forward, not doubting that it was a divine voice that summoned her.

Her admirable adaptation to her work was at once apparent. She was a tender Christian mother to the suffering and dying boys; binding up gently their wounds and whispering words of gospel truth to their anxious souls. How they soon learned to love and cling to her! But it was not for this that she was called to Washington, although this seemed to her the appointed mission upon which the Lord had sent her. Very soon Miss Dix sent her word that she must go to the President's house. He was in terrible grief, and no higher service could be done for the land, and even for the army, than to aid him in this distressing hour. One son was lying a corpse, and the youngest was expected to die at any hour. Mrs. Lincoln was sick and helpless. With some reluctance, as eight of her patients were in a dying condition and needed her motherly and Christian care, she yielded, when convinced that duty called her to lift a burden from the heart of the nation's chief. How wonderful are the ways of Providence! No minister could have entered so graciously into the very centre of the soul of this noble, but now almost broken-hearted, man, at an hour when his anxieties for the country were at the highest point, and his domestic grief was exquisite.

He sat in the room with the nurse all night as she watched by the bedside of his home pet, with little hope of his survival; the unburied child in another. To aid him in enduring the long hours of suspense, he encouraged Mrs. Pomeroy to relate to him the story of her life, her religious experience, how she found resignation and comfort when her children and husband were removed, of the wonderful baptism of grace that fell upon her at the campground, and her divine call to come to Washington. He listened like one fascinated, often covering his face with his hands, with the tears streaming through his fingers. The next night he seated himself in the same position and begged her to go over the same story, not leaving anything out in the recital. He would question her upon special points, to learn, if possible, her secret of placing herself and her cares in the Divine hands. Again, on the third night, he made the same request, and also upon the fourth, his interest never seeming to abate in the "old, old story of Jesus and His love."

As the little  revived, the desire of Mrs. Pomeroy to see and comfort her sick soldiers made her anxious to return to them; but the President could not dismiss her from his home. He arranged to carry her daily to the hospital, and then was eager to have her tell him just how she pointed them to Christ and sought to prepare them for their last hours, and what answers they made to her. Daily, while waiting some minutes for his lunch, he would take an old Bible, which he said was his mother's, and throw himself down upon his lounge to read it. "I had a good Christian mother," he said; "her prayers have followed me thus far through my life." "What book of the Bible

do you enjoy most?" he asked the pious nurse. "I am fond of the Psalms," she said. "Yes," he responded, "they are the best, for I find in them something for every day in the week."

During the terrible battles at Vicksburg and Gettysburg, being in constant telegraphic connection with the bloody incidents of those dreadful fields, Mr. Lincoln was almost overwhelmed with agony. "Lord, have mercy on those poor fellows!" he would cry out, as he walked the floor; and then he would add, "This is a righteous war, and God will protect the right." He said, while the battle of Port Hudson was being fought: "The terrible struggle is now going on; many lives will be sacrificed on both sides; I have done the best I could, trusting in God. If we gain this point, we shall have gained much, and shall have a great deal to thank God for." The faithful nurse whispered, "Mr. Lincoln, prayer will do what nothing else will. Can you not pray?" "Yes, I will," he said, while the tears were dropping from his worn and haggard face. "Pray for me," he said, as he retired to his room. During that memorable night his sobs and his trembling voice in prayer could be heard by one in deep sympathy and in common prayer with him. At twelve o'clock, Mrs. Pomeroy heard the soldiers guarding the house challenge the messenger as he rode up swiftly to the door. The telegram he brought was at once carried to the President's chamber. He soon came into the invalid's room, and standing under the chandelier, with little upon him but his night garments, a wonderful smile covering his transfigured face, "God news, good news," he said, "Port Hudson is ours! God is good!" "Nothing like prayer," said Mrs. Pomeroy, "in times of trouble." "Yes, O yes," he responded, "praise; for prayer and praise should go together."

To gratify the nurse, who had won his warm regards, as well as for his own good will, he visited her hospital, shook hands with every sick soldier, and said a kind word to each one. The pleasantest and most uncommon scene in Washington, was, when Mrs. Pomeroy, to the horror and after denunciation of the hospital officials sent down into the kitchen and cook-room, and ordered colored Lucy and the two male colored servants to wash their hands and come up. They stood on either side of her at the door, as the President went out. "And who are these?" President Lincoln said, with a kindly tone. "They are former slaves," said the Christian nurse "who are serving their country by cooking for her sick soldiers." Immediately out went that long hand, and, to their amazement and joy for all time, the great and good President, with a cheery voice, greeted them with the utmost courtesy.

The whole story, far more affecting than our words can render it, as it fell in gentle tones from the lips of one who had been filled with sympathy by the sorrows of the excellent President, and believed that he heartily went to God in prayer in the hours of his anguish, left the company that listened to it in silence and in tears. Certainly, at that hour, Mr. Lincoln believed in God, and that He is the rewarder of such as diligently seek Him.—*Zion's Herald*.

MR. INSKIP'S MEETINGS AT WESLEY CHURCH, MELBOURNE.

MR. INSKIP's meetings have attracted great numbers to Wesley Church during the past week. At all the services many persons have gone forward to the communion rails either as penitents or as Christians who sought a more entire consecration to Christ and a fuller experience of His saving power. A service for young people was held at the Wesleyan Church, Hotham, on Sunday afternoon. It is estimated that there were 1000 people present, and at the close some scores of young men and women came forward as seekers after Christ. An immense crowd filled Wesley Church on Sunday

night. Mr. Inskip preached with great power, and at the close the communion rails were crowded with seekers.

A PROMISE MEETING.

Mr. Inskip aims at incessant variety. There is no rigid monotony in his meetings; no two meetings indeed are ever the copy of each other. Sometimes it is an "Experience Meeting," with bright, fresh, spontaneous witnessing; on Friday it was a "Promise Meeting." Christians were asked to give some word of God which had been impressed upon them by the Holy Ghost, had been pleaded in prayer, and attested by experience. *Fresh testimony* was what Mr. Inskip asked for. They must not go digging in the sepulchres of memory for what happened forty years ago; promises verified by the experience of to-day were what he wanted. He (Mr. Inskip) was looking for God to work mightily. He had left his happy American home and crossed the sea, he believed, under a Divine impulse; and the expectation that fired and sustained him was that he should see some wonderful manifestation of the power of God in Australia. And his faith rested on this promise. *If ye shall ask ANY THING in MY NAME I will do it.* Then, for half-an-hour, one after another, rose in unbroken succession—sometimes, indeed, two or three rising at once—quoting promise after promise with marvellous aptness. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you," was the word lying on one good woman's heart. "I will pour upon him that is thirsty, and floods upon the dry ground. I will pour My Spirit upon thy seed and My blessing upon thy offspring," quoted another. This was the tenor of all the promises quoted, as being specially impressed upon the hearts of the speakers.

A PRAISE MEETING.

On Monday there was a large gathering, and Mr. Inskip gave it the character of a Praise Meeting. After some time spent in singing, Mr. Inskip quoted the verse "It is a good thing to give thanks unto Thee and to praise Thy name, O Thou most high." He supposed, he said, the Psalmist knew what he was talking about, and they must that morning follow in the Psalmist's steps. Let them acknowledge what God had done for them, and specially what He had done for them in connection with these services. For himself, he thanked Him for the work visibly being done, and for the mighty influence present with them. Directly the opportunity was given persons rose in rapid succession to bear testimony to God's grace. The general sense of these testimonies was that out of struggling, imperfect, and clouded religious experience, they had been lifted up into light and joy and victory. Some of the testimonies were very striking. The Rev. Mr. Clarke, of West Melbourne, acknowledged the great spiritual quickening he had received at the meetings. He had plenty of water before, he said, and he had now come into contact with fire, with the result, he hoped, that power would be generated. He had preached better, he believed, the previous day, than for many a day, under the stimulus of these services. He told several instances of conversion in connection with the services that had come under his own notice. One well-known minister gave thanks to God for good wrought in his own household by the meetings. No less than three members of his family, including a servant and one of his children, has been brought to seek Christ. Mr. Stranger gave praise to God for a great spiritual work begun in the Brunswick-street Sunday-school. Mr. Horsley spoke with deep gratitude for the remarkable meetings held at his church in Hotham the previous Sunday, when some scores of persons, young and old, had been seeking Christ. He also described a letter he had received from a little child, a deformed and suffering girl, who was rejoicing in Christ. At intervals, and quite spontaneously, some very sweet hymns were sung. A very deep spiritual feeling pervaded this meeting.

As an example of Mr. Inskip's ordinary addresses, we give the following rough notes of an address delivered on Thursday morning:—

BE YE THEREFORE PERFECT.

We are called to *walk before Him and be perfect*: to be "*perfect and without spot before Him*." How? By continuing in sin and saying that "grace abounds?" No! It is blasphemy to say that Christ's grace and atonement cover sin. The very business and effect of the Atonement is to make it exceeding sinful; to make plain all its vileness; to make it intolerable to the conscience; not to cloak it. The secret of the perfect walk, of the perfect salvation is *faith*. We are saved by faith, sanctified by faith, made perfect by faith. A very reasonable arrangement! The *saving* is very hard; but that is God's business, not mine. I have nothing to do with it; God is responsible for that. The *believing* is simple, and that is all I am responsible for. And faith can never be too large. "Perhaps my faith may be too venturesome," some say, "I may trust God too confidently." And will God resent it that we have put too large a faith in Him? Will he say, "You miserable child, you have trusted me for more than I have done?" He is able to do exceedingly abundantly ABOVE ALL we can ask or think! He can make you perfect, not perfect in judgment; God doesn't keep that here. He won't give you *that*. But *Perfect in Love!*

We have too many fragmentary frost-bitten Christians—crabbed in temper and sour in face. Don't you know them? When they come to your house the very dogs and cats hide themselves—the children keep out of the way. They are never contented unless they have made at least one person a day miserable. And unbelievers point to them: "Here is your Christian—a poor withered, half-dead creature, with neither sweetness nor good looks about him." Think what a sanctified old age is, bright with the light of heaven upon it, running over with love and life and gladness! The old age that draws little children to its knees! That's the sort of old age I hope to reach a hundred years hence. I've come to grey hairs, but I've not passed the boyhood of my religion, and I pray I never may.

Perfect in love! Perfect in purity! "The heavens are not clean in His sight." Aye, but His people, who are washed in the blood of Christ, and sealed by the power of the Holy Ghost, are clean. Clean in *His* sight! The world sees spots in them, and is eager to see them. A man I knew wished to see the sun-spots of which we read—to see them with his naked eye. And he *did* see them, with the result that he saw nothing else ever after. He lost his eyesight by staring at the sun to find out its spots, and saw nothing but darkness afterwards! . . . But washed in the blood of Christ, and robed in the merits of Christ, and filled with the Spirit of Christ, the believer is made *perfect in His sight*. Perfect in love—O what a heaven is *that*! Filled with love! So full that there is no room for pride, or envy, or lust. When you open your window in the morning the sweet light in one instant fills it. The darkness is gone. Where it has gone, or how, you can't tell. The light fills the room and the darkness is fled. So let the light into your hearts, the perfect light, and there will be no room for darkness.

Some will say, "O, that I could feel an experience like yours!" No, I hope God won't make you like me. Don't covet my experience. God will give you your own, like nobody else's. Nay, don't covet "experience" or feelings, but covet CHRIST. Don't long to be able to say, "I have it"—some imaginary experience—but "I have Him." We are to long for Christ, and that for His own sake. The marriage bond is the symbol of the relation into which we are to enter with Christ. But suppose one found she was sought in marriage for the sake of money or position. She would say, "you want, not me, but my money, and you shall have neither." And shall

we seek Christ for the sake of the joy He gives and the safety He assures, or for His own sake? O, not "it," but "HIM!" Not peace, but Christ the author of peace. Not joy, but Christ the ever running infinite source of joy. Christ is enough to satisfy the capacity and longing of the first-born Sons of Eternity.—(*Southern Cross*.)

A NEW EBENEZER.

MRS. MARY D. JAMES.

"And the prayer of faith shall save the sick."—Jas. 5: 15.

DR. PALMER:—As you kindly offer to assist me in "adding another stone to the monument already reared to the memory of God's great goodness," I will allude to my experience during the last decade, which, added to the "Fifty Years," will make "Sixty Years' Walk with Jesus." Having now entered upon the 71st year of my natural life, and the 61st of my spiritual life, I feel like raising a doxology to the glorious Triune God, for the wonders of love, riches of grace, and abounding blessings that have crowned every day of my life-journey, thus far, and will crown every succeeding day, because God has said, "I will never leave thee nor forsake thee,"—"I will be thy guide even unto death." So with the Psalmist, I will say, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

I think my experience during the last ten years would, if recorded, show forth the praise of Him who hath led me all my life-journey, quite as much as that of the preceding years.

The trials and triumphs—the varied experiences in which God's loving kindness and tender mercies, signal interpositions, and peculiar leadings have been clearly manifested—have attested His special care over His little one, who from childhood to old age has been sheltered by "the covert of His wings." An experience ever deepening and widening had led me to discern more clearly the devices of Satan, my own weakness, infirmities, ignorance and utter nothingness, and the infinite perfections of God,—His power, purity, wisdom, mercy, goodness, and love; so that, while I have been humbled in the dust before Him, I have longed more than ever to exalt Him "who is made of God unto me wisdom, righteousness, sanctification, and redemption." Hallelujah to the Lamb!

"Oh, the blood! the precious blood!"—it covers my whole life, and hides all my defects. Thus, Infinite Purity, looking only at the blood, sees that which He can accept,—and so I shall "overcome by the blood of the Lamb," and by the word of my testimony, that Jesus is "mighty to save," and that "He saves unto the uttermost."

And now it is my privilege to record for God's glory another

MARVELOUS CURE,

the seventh in my life, in which I have been wonderfully healed in answer to prayer, and in many other instances also relieved instantaneously of acute suffering, by Divine interposition.

I had been for some time on the brink of the river which divides the heavenly land from ours, and was expecting to cross over very soon and enter through the gates into the glorious city of God. For several years a heart affection had been indicated by unmistakable symptoms, and for six months they had become greatly aggravated—so that my case was pronounced very critical. My physician prescribed tonics to keep up my strength, which he said was all that could be done; and although the tonics were taken three times every day for months, I was constantly growing weaker—and during the last month my decline was rapid, which the doctor admitted, and said I was liable to die at my time.

Fainting, or sinking spells were very frequent, and other alarming symptoms; and I felt that I was certainly failing fast—but was

not anxious, felt no solicitude whatever, but thought of going home with unutterable delight, supposing it was God's will I should go, yet thinking it *might be otherwise*. It seemed to me my work was not done, and the thought sometimes came—if the Lord desires me to do any more work for Him, He can cure heart disease as well as any other, and He has cured me different times of many maladies. There are no limits to His power, and my life will be prolonged if He please. But I only desired His will to be done and His name glorified: I had no choice whatever. Some dear ones were praying that I might live,—many of my Christian friends, I have learned, were making my case a subject of special prayer for weeks previous to my recovery.

January 26th, I realized more than ever that my stay on earth must be very short, unless Almighty power should interpose, and so thought all who knew my condition. It was a memorable day to me on account of my vivid sense of the presence of Jesus, and the nearness of the heavenly world. The river of death (as said the sainted Payson) had indeed dwindled into an insignificant rill which might be crossed at a single step, and I was on the very margin of the land. I thought of the dying words of Bishop Haven, "There is no river here! There is no death!" It was just to step into life; and the outbeaming glory appeared to shed its rays upon my soul, and made me exultingly happy. Redeemed ones from the glorified company were hovering round, and it seemed as if I could touch the loved ones gone before who had come for me, and were waiting to take me home. The veil had several times been lifted and with my spirit eyes I had seen them, and their presence was a felt reality. Now it seemed as if I was really going.

That night was one of exceeding blessedness. I was in the closest, sweetest converse with my precious Savior, whose arms enclosed me. He showed me His marvelous mercy and love in all His leadings through my past life making "all His goodness to pass before me," till I was overwhelmed with the revelation; and while tears of grateful joy flowed freely, I was adoring and praising His precious name. I was permitted to talk to him just as really as if He had been visibly present in person. I told Him how I had loved Him, how sweet I had felt the privilege to be of working for Him, but was so sorry I had not done more, and would be so glad if I might be permitted to do something yet on earth for His glory;—and oh, what a sense of my unworthiness I felt—how like a little worm of the dust!—and how amazing was His condescension in bestowing upon me the riches of His grace, and making me an heir of His kingdom! It was overwhelming!—that He had "washed me from my sins in His own blood," and clothed me with His own robe of righteousness, and taken me into union with himself—indissoluble, eternal! Oh, it was more than my mind could conceive to be possible! Yet it was a glorious reality.

I think that was "an earnest of my inheritance" above, that I received on that memorable night.

When the morning dawned I was quite surprised to find myself still an inhabitant of this world. I arose and dressed myself, feeling that I had new strength. I was brighter and more like myself than I had been, and all who saw me noticed a change. All day I was free from the debility I had felt previously, and had no faintness. The next day I had still more strength, and from that time to the present I have been well! Nearly four weeks have passed and no recurrence of those symptoms which betokened the approach of death—and I am apparently in a better condition of health than for years past. I certainly consider myself a monument of the healing power of God, and with all my heart ascribe the glory due to His name.

My cure is most remarkable, for several reasons. First, the nature of the disease—heart affection. Second, the long period of debility

which preceded the cure. Third, my advanced age. Fourth, the absence of any special faith for healing on my part. Some scientists claim that all such cases are the result of the influence of imagination upon the nervous system. There certainly could have been nothing of the kind in this case.

Now I am praying that every hour of my added life may show forth His praise who has signally blessed me through all my seventy years' pilgrimage, and that my last days may glorify Him more than all my past years. I desire all my friends to join me in this prayer. (*Guide to Holiness*.)

TEMPERAMENT AND RELIGION.

BY REV. JAMES MUDGE.

ONLY very young persons or very crude thinkers imagine that if all people had the same amount of religion, they would, under the same circumstances, act alike. No one can have lived very long in the world, or can have observed human nature very closely without perceiving that there are in men radical differences of disposition which religion is not designed to destroy. Regenerating grace, though it makes men new creatures, does not make them all after one pattern, neither does it completely conceal, however thorough its operation, the kind of men they were before. Just as a city which, when burnt down, is built up again on the same streets and with much of the same material, enabling an old resident to recognize the city at once as the same, although greatly renovated and improved, so a man's character, after he has passed through the fires of penitence and purification, is built up on the same general lines and with a good deal of the old material, enabling his friends to readily recognize the long familiar characteristics.

The love of God rules in the hearts of all who have been truly born again; but the ways in which that love manifests itself, and the main directions it takes, are governed by the underlying temperaments of the different individuals. It is right that they should be so governed. It is inevitable. It is the order of God. It is His admirable provision for securing the proper variety of Christian work and guarding against the neglect of any department. If all were of one mind, so that they did the same things equally well or equally ill, some things very important to be done, would sadly suffer, or be passed by altogether. Plainly this would not do. Hence the diversity, not only allowed, but ordained. The central fountain whence streams of pure water flow forth is the same, and the pipes which transmit it may be equally pure, one with another, free from all foulness or stain; but they are made of different materials, and so of necessity will impart a somewhat different flavor to the liquid they convey. As to which of the materials is most important or most precious, and which of the flavors is most wholesome and delicious, in the absence of any authoritative decision, there will doubtless always be difference of opinion.

It is not essential that this be settled. But it is most important that all remember how fruitless must be every attempt to get the same flavor out of all the pipes, and how unjust to blame any for not having the flavor that is found in others, and that we happen to prefer. Great injury in judging both ourselves and our neighbors constantly arises from the failure to recognize how powerfully temperament modifies the outward aspects and workings of religion. Persons who are what is called phlegmatic, that is cold-blooded, sluggish, not easily moved to action or passion, can by no possibility be brought into the same mould with those who are very excitable, impetuous, mercurial, and hot-headed. A nation made up chiefly of the one class would formulate, from the same written records, a very different system of theology and a different set of religious observances from a nation made up chiefly of the other class. The divergence would be inevitable and blameless.

It is quite true, on the other hand, that religion has certain great fixed principles and acknowledged standards, which every conscientious man will sincerely endeavor to approximate. A man's strongest temptations are in the line of his temperament, and that is where he must make his hardest fight. In certain directions it is naturally easy for him to be good; in others, very hard. His fidelity to God will be tested at these latter points. Temperamental tendencies largely indicate what a man's specific duty is; but if he makes those tendencies an excuse for neglecting positive duty, he becomes decidedly guilty. These principles are simple enough in theory; it is in their practical application that the difficulty arises. And with that application no one but the person immediately concerned can, as a rule, profitably interfere. (*Advocate of Chr. Holiness.*)

Miscellany.

—Era Rocas, the celebrated but eccentric preacher of Naples, once scared his congregation in the most beneficial way. He preached a tremendous sermon on the inevitable consequences of a sinful life. His hearers were in a convulsion of excitement with the blazing picture of a sulphurous retribution before their imaginations. All at once he stopped in the very midst of an eloquent appeal and cried out, "Now, all of you who sincerely repent of your sins, hold up your hands." Every hand in the assembly was up in an instant. The preacher looked upon the scene for one awful moment and then addressing the higher powers exclaimed; "Holy Archangel Michael, thou who with thine adamant sword standest at the right of the judgment seat of God, hew me off every hand which has been raised hypocritically." In an instant nearly every hand dropped to its owner's side.

TELEGRAPHIC NEWS.

Paris, May 5th: At the meeting of the Metallic Conference which was held here to-day, England was represented by the Hon'ble C. W. Fremantle, Deputy Master of the Royal Mint, and India by Sir Louis Mallet, C.B., and Lord Reay. After an exchange of views between the various representatives of countries present, the Conference was adjourned.

London, 6th: In pursuance of the notice given by Earl Granville in the House of Lords on the 8th of April last, His Lordship last night proposed a vote of thanks to Sir Frederick Haines and all the officers and men composing the British and Native Army engaged in the late Afghan war for their services in connection with that event. Their Lordships unanimously adopted Earl Granville's motion.—In the House of Commons the same vote of thanks was proposed by the Marquis of Hartington and seconded by Sir Stafford Northcote. Mr. T. M. Healy (Member for Wexford) proposed an amendment (seconded by Mr. James Kelly), Member for Roscommon, as a protest against an unjust war. Several radical members also bitterly attacked Sir Frederick Roberts for his conduct at Kabul. The House of Commons ultimately agreed to the Marquis of Hartington's motion by 304 votes against 20.—Mr. Parnell gave notice in the House of Commons last night of a motion condemning the Irish Land Bill.—Latest advices from the Cape state that a general rising of the natives in the Transvaal is feared after the withdrawal of the British troops.—The Cape Ministry has resigned.

St. Petersburg, 6th: There are rumours in circulation here that various changes and reforms are in contemplation by the Imperial Government.

Paris, 6th: At the meeting of the Metallic Conference held here to-day, a divergence of views was manifested among the representatives assembled. Germany will adhere to the gold standard only, but intimated her willingness to suspend the sales of silver for several years, and consented to withdraw the five mark gold coin from circulation. The representatives of England, India, and Canada stated that those countries had only agreed to participate in the Conference in deference to the invitation they had received, and, while offering to give any information upon subjects under discussion, would abstain from voting. Russia, Sweden, the Swiss Confederation, and Greece would, under certain reservations, adopt a bi-metallic standard. Austria

regretted the difficulty of the situation in which she was placed, owing to the forced paper currency existing in that country.—The representatives of the other countries remained silent.

London, 7th: The Marquis of Hartington (Secretary of State for India), replying to a question in the House of Commons last night, stated that the Indian Government had received no information confirming the report that a Russian Mission had been sent to Cabul. The Ameer had asked the advice of the Indian Government upon all communications he had received from Russian officials respecting the return of his son. The Marquis of Hartington further stated that Russia had not accredited a native agent at Kabul.—Sir Edward Thornton, the British Minister at Washington, U.S., has been appointed British Ambassador at St. Petersburg.—The Board of Trade returns of imports for the last month amount to £35,250,000, showing a decrease of £5,375,000 as compared with the same period last year. The returns of exports for the last month amount to £18,125,000, showing, as compared with the same month last year, a decrease of £1,500,000.

Paris, 7th: At the meeting of the Metallic Conference held to-day the delegate of the Netherlands Government advocated a bi-metallic currency, but the Belgian delegate, on the other hand, urged the maintenance of the *statu quo* currency everywhere.—M. St. Hilaire, the Minister for Foreign Affairs, made a statement in the Chamber to-day to the effect that the French Military expedition in Tunis would terminate with the engagement now impending with the Kroumirs, after which matters would be arranged by diplomatic action.

London, 8th: The Marquis of Salisbury has been appointed the leader of the Opposition (in the House of Lords?)—Information has been received from Jedda that Mecca has been pillaged by some Arab tribes, who have cut off the postal communications, and also attacked and pillaged a caravan of Mussulman pilgrims from India.

Paris, 8th: News from Algiers states that the French troops continue to advance in Tunis. The Turkish Government and the Bey of Tunis have renewed their protest against the course pursued by the French Government.—*La France* and *Le Temps* urge the occupation of Tunis by the French troops.

London, 9th: Advices from the Cape state that a new Ministry has been formed with Mr. Scanlan acting as Premier and Attorney-General and Mr. Molteno as Colonial Secretary.—Riots caused by evictions for rent still continue to be reported from Ireland.—In our telegram yesterday, announcing the appointment of the Marquis of Salisbury as leader of the opposition the words "in the House of Lords" were inadvertently omitted.

Constantinople, 9th: The French Ambassador has presented a Note to the Porte stating that the despatch of a Turkish force to Tunis would be regarded by the French Government as a *casus belli*.

Algiers, 9th: The Kroumir's stronghold, Marabout, has been occupied by the French troops without their meeting with any resistance.

Vienna, 9th: The Prince of Bulgaria has issued a Proclamation stating that it is impossible to govern the Principality with the present system of Government, and that he has resolved to abdicate unless the Parliament amends the existing state of things.

London, 10th: In the House of Commons last night, the proposal to erect a monument in Westminster Abbey to the late Earl of Beaconsfield was carried by 380 votes against 54.—In the House of Lords the proposal was carried unanimously.—Mr. Gladstone's speech in the House of Commons, and Earl Granville's in the House of Lords, upon the late Earl were of a highly eulogistic character.

Vienna, 10th: The nuptials of the Imperial Prince of Austria and Princess Stephanie of Belgium were celebrated to-day.

Algiers, 10th: The French troops are nearing the city of Tunis.

London, 11th: Mr. Gladstone, in reply to a question in the House of Commons last night, said that the action of the Secretary of State for India in sending delegates to the Metallic Conference in no way committed the Indian Government to anything in the nature of the adoption of bi-currency. The Secretary of State for India will not encourage any material change in the monetary policy of India, but any measure calculated to promote the re-establishment of the value of silver will be favourably considered.—Mr. Bradlaugh, in the House of Commons last night, re-demanded his right to take the oath. On his declining to withdraw he was

ejected and forbidden to enter the precincts of the House until he engages himself to create no further disturbance.

Paris, 11th: The French Government has sent a circular to its representatives abroad, stating that it will require the rectification of the Tunisian frontier, with guarantees against hostile intrigues in Tunis.

Algiers, 11th: The French troops have occupied the town of Sabella.

St. Petersburg, 11th: The Emperor of Russia has issued a Manifesto, in which he states that he is determined to maintain autocratic power and to extirpate sedition.

London, 12th: Mr. Bradlaugh has written a letter to the House of Commons stating that his late expulsion from the House was illegal.—Sir Wilfrid Lawson gave notice of a motion in the House last night that the exclusion of Mr. Bradlaugh from the precincts of the House was illegal.

PASSANGERS SAILED.

Per Str *Branksome Hall*, 8, for Liverpool:

Mrs Phillip and child, Mr and Mrs Carrs, Colonel Barter, Mr Austin's children, Mrs Hamilton and child, Mrs Burgess, Mr Sherman, Mr Grundy, Mrs Cullen, Mr Hill, Mr Read, Mr J Gordon, and Major Buller.

Per P and O Str *Surat*, 12:

For Southampton.—Mrs C Boevey and infant, Mr and Mrs Gibbon and three children, Mrs Richardson and three children, Mr and Mrs W J Dare, Mr and Mrs Strachan, Mrs E M Hart and five children, Capt and Mrs Claude Clerk, Capt A C Jackson, Lieut-Col C H Gordon, Two Misses Taylor, Miss Parlett, Mr and Mrs Wilmot and child, Mr and Mrs Musgrave and infant, Dr and Mrs Hutchinson and child, Mrs Hart Shorne, Lieut Beresford, Col White and 2 children, Lieut Gould-Adams, 7th Highlanders, Mrs Gibson, 2 Misses Gibson, Messrs Meer Dabur Ali, Parkington, F Greathed, Greenwood, H C Taylor, J A Parlett, McRae, Vickers, G Ingle, Ormiston, Van Bock, W C Tawse, Hunt, J Weir, G B Stewart, J de Menezes, F Von Bock, E P Probert, and Perrott.

For Brindisi.—Surg-Genl T B Beatty, Lieut Col F M Birch, Lieut Col H M Pratt, Rev Gray, Capt Sandeman, Mr and Miss Smith Two Misses Menzies, Two Masters Menzies, Major W Bisset, A Gentleman, Messrs Robert Bird, T O Wilkinson, P M Joejeebhoy, C D Limjee, F D Petit, J Fleming, CSI, N N Wadia, D N Dady, and C B Lynch.

For Venice.—Mr and Mrs Whitley, Brig-Genl C R O Evans, Lieut Leach, RE, Brig-Genl T Wright, Messrs A Hubner, J Plummer, McPherson, C Miller, J Rivett-Carnac, and J Grant.

For Suez.—Mr H D La Touche, and Mr Niccols Schneur.

For Aden.—Mr B Blair.

PASSENGERS ARRIVED.

Per Str *City of Baltimore*, 7, from Liverpool:

Lieut Reilly, Lieut Chapman, Mr S Atherton, Mr A C Newcombe, Mr and Mrs Ballantine, five children and two ayahs.

Per Str *Clan Fraser*, 9, from Liverpool:

Mrs Fforde and three children, Mr McGowan, Madame Gorvalane and infant, Mr Daley, Mr Lang, Mr Morris, Mr Fraser, Mr Bazes, Mr Milles, Mr Hirsch, Mr Giach, Mr Poole, and Mr Ellis.

Per P and O Str *Mongolia*, 9:

From Southampton.—Mrs Sturrock, Mr Stanton, Lieut Tenison, Mrs Dickenson, Muslim Bani, Davy Singh, Bachoolal, Mr H Strong, and Mr J Dewar.

From Brindisi.—Mr W Hurle, Mr J Soares, Mr A Sawyer, Mr J Phelps, Mr R Fischer, and Mr R Carnegie.

From Venice. Mr and Mrs Hunter.

Domestic Occurrences.

DEATHS.

LOHR—May 2nd, at Bismampur, Edward Theodore, the beloved child of Anne and Charles Lohr (jr.) aged 1 year and 28 days.

CLABBY—May 2nd, at Mallaigum, Blanche, wife of Captain J H Clabby.

MAYNE—May 7th, at Gogo, Kathiawar, Robert Graham Mayne, Major, Bombay Cavalry, aged 38 years.

"BOMBAY GUARDIAN."

Subscriptions received from 7th to 14th May 1881.

Mrs. H. Knott, 29th May 1882, Rs. 7-10; W. Willard, 1st July 1881, Rs. 3; W. A. Blunt, 31st March 1881, Re 1; Geo. Hipworth, 7th October 1881, Rs. 3; Captain S. Jacob, 15th September 1882, Rs. 11-7; Mrs. Janvier, 17th July 1881, Rs. 9-5; Mr. Harrison, 14th July 1881, Re 1; H. Toddman, 14th April 1881, Rs. 2; Native Christian Association Bombay, 30th September 1880, Rs. 1-8; Mr. D. G. Mulhar, 31st May 1881, Annas 8; Bombay Govt. for 2 copies, 12th April 1882, Rs. 12; E. Hingley, 12th April 1882, Rs. 6.

IMPORTANT New Advertisements.

!!! Cure the Test. !!!

DAY'S FAMILY MEDICINES.

Infalible Unsurpassable, and Infinitely superior to other preparations of the kind.

DAY'S FAMILY MEDICINES are strongly recommended to Fathers of Families, Emigrant vessels, Tea and Indigo planters, &c., as being harmless, efficacious, and prepared from the freshest drugs. Their value is inestimable, and at a trifling outlay, cures are speedily effected. To the Mofussil especially, where neither the best Medical advice nor the freshest drugs are always available at the moment, Day's Family Medicines will be found to be a great boon, and of incalculable benefit.

The prices of all the following Day's Medicines are the same according to their sizes.

Sizes:—Nos. 1 2 3 4 5 6

Prices:— As. 8 Re. 1. Rs. 2. Rs. 4. Rs. 8 Rs. 10

The Medicines can be sent to any part of India by Parcel Post. All orders from the Mofussil should therefore contain 4 annas extra for packing.

Remove the cause of all diseases by using Day's

PANACEA PILLS.—Cure all sorts of diseases in the human frame. In better repute than Holloway's Pills.

PANACEA OINTMENT.—Cure all sorts of skin diseases (Considered the best ever discovered).

Suffer no longer from pains, but use Day's

MIRACULOUS PAIN HEALER.—Gives instantaneous Ease and Comfort in all sorts of External Aches and Pains, and radically cures the disease. (Superior in efficacy to all Pain-Cures and Pain-Killers in the world)

MAGICAL PAIN ERADICATOR.—Cures and Relieves all sorts of Internal Pains in the human system.

CHERETTA PILLS.—Purify the blood. Very convenient to take, and create no nausea.

QUININE-LESS FEVER CURE.—Cures Intermittent and Malarious Fevers in all stages. Is quick and certain in its action. No more relapse after the cure, as is always the case with other medicines, which contain Quinine.

SLEEPING PILLS.—Brings in a quiet and refreshing sleep.

The Best and Quickest Blood Purifier in the world is

DAY'S BLOOD PURIFIER.—It thoroughly eradicates and for ever, every contaminating element in the system, and as a special and Positive antidote to all Blood poisoning material, it is not only unequalled, but far superior to any other known remedy yet discovered.

PALATABLE COD LIVER OIL.—Creates no nausea, and can easily be taken by a child.

THICK, GLOSSY AND HEALTHY HAIR GROWER. Unequalled and unsurpassable in its effects.

APARIENT PILLS.—Recommended for domestic purposes.

STRENGTHENING PILLS.—Very efficacious in cases of debility.

INSANITY CURE PILLS.—Radically cures Insanity in all its stages. Rs. 6. Packing As. 8.

OFFENSIVE BREATH CURE.—Removes all bad odour from the mouth. Re. 1. Packing As. 8.

LEWIS & Co.,

Sole Agents in India.

PHOSPHO,

A NON-ALCOHOLIC SPARKLING BEVERAGE.

OR

GOOD TEMPLAR'S CHAMPAGNE.

—OO—

Phospho is a sparkling Beverage specially prepared for India and the Tropics; and is the only drink which is a real builder up of the system, when below par. The inventor of this perfected drink has been experimenting on this matter for years with a view of bringing out a gentle stimulant and Tonic, free from alcohol, as something of the kind has been a long felt want in India, where the waste of tissue is so great. It is prepared with very great care from carefully adjusted proportions of PHOSPHATIC SALTS, and the extractive matter of picked *Indian Fruit*, great care being taken to preserve the delicate flavour of the fruit. Since its introduction, many other drinks pretending to have similar virtues, have made their appearance, but it is admitted on all sides that Phospho is for superior to all its rivals, being perfectly free from substances likely to disturb the most delicate stomach.

It may be taken by ladies and Children of delicate constitution with great benefit.

EVERYBODY should drink "PHOSPHO," especially in an enervating climate like India, because it is a pleasant, refreshing, invigorating and stimulating beverage, which drives away melancholy, sharpens the appetite, tones the nerves, cures sleeplessness, and imparts a feeling of true vigor, which alcoholic drinks fail to do.

INVALIDS, whether suffering from disorders incident to tropical climates or from nervous exhaustion, the result of anxiety, over-work, mental strain, &c., should test the re-energising effects of "PHOSPHO," which is a builder up of the wasted tissues of the human economy, containing as it does the chief elements of the Brain, the Nerves, the Blood, and the Muscles.

EXCURSIONISTS AND PICNIC PARTIES cannot be considered complete without a basket of "PHOSPHO," as it exhilarates the spirits and produces an amount of cheerfulness and conviviality required to make an excursion the really enjoyable thing intended.

SPORTSMEN will find "PHOSPHO" a most invigorating and sustaining drink for the field or jungle, bracing them up to bear an extraordinary amount of physical exertion with scarcely any subsequent fatigue. No shikarree should go forth without a supply.

OUTWARD-BOUND PASSENGERS should provide themselves with a basket of "PHOSPHO," as it allays the nausea preceding sea-sickness, and conduces to render a sea-voyage agreeable and of real benefit to an invalid.

MESSRS. PHILLIPS & Co.

GENTLEMEN,

I have much pleasure in bearing testimony to the very excellent qualities of your PHOSPHO. It is a very refreshing and invigorating drink, well suited to replace alcoholic stimulants in India, and I have found its NERVE TONIC properties very useful in many cases.

I am &c,
A. R. CAMPBELL,
M.D., L.R.C.S.E.

31st December 1881.

Numerous other testimonials have been received.

Per dozen Champagne Pints... ..Rs. 3 0 (bottles extra).
" Basket containing 3 dozen" 10 0

LIBERAL DISCOUNT TO THE TRADE.

SOLE PROPRIETORS AND MANUFACTURERS:

B. PHILLIPS & Co.,

CHEMISTS AND MINERAL WATER MANUFACTURERS, POONA,
AND 17, CHURCH GATE STREET, BOMBAY.

PHOSPHO can be had at all Hotels and Refreshment Rooms in Bombay, and on the G. I. P. Railway and other Railways, and throughout India from Merchants and Agents.

DR. BHAAU'S

CELEBRATED LEPROSY MEDICINE.

FOR EXTERNAL USE.—Price Rs. 2-8-0 per bottle, without postage.

This bottle will last for 15 days if rubbed thrice a day.

FOR INTERNAL USE.—Price As. 12 per bottle, without postage.

This will last for more than a month.

A Pamphlet (Royal 8 vo.) containing the late Dr. Bhau Dajee's treatment of Leprosy will be forwarded to any address on receipt of **3 ANNAS STAMPS ONLY**, including Postage.

Apply to the Manager Anglo-Vernacular Press.

36 Tank Street, New Nagpada, Bombay.

ALL ORDERS SPEEDILY AND PROMPTLY EXECUTED.

YOUR NAMEOR
INITIALS*Engraved on*

- | | |
|--------------|----------------|
| * Cnp. | Knife. |
| * Ring. | * Dog Collar. |
| * Locket. | Whip. |
| Pencil Case. | Umbrella. |
| * Snuff box. | * Key label. |
| * Studs. | Album. |
| * Thimble. | * Box plate. |
| Card case. | * Napkin ring. |
| * Seal. | * Cigar case. |
| &c. | &c. |
| &c. | &c. |

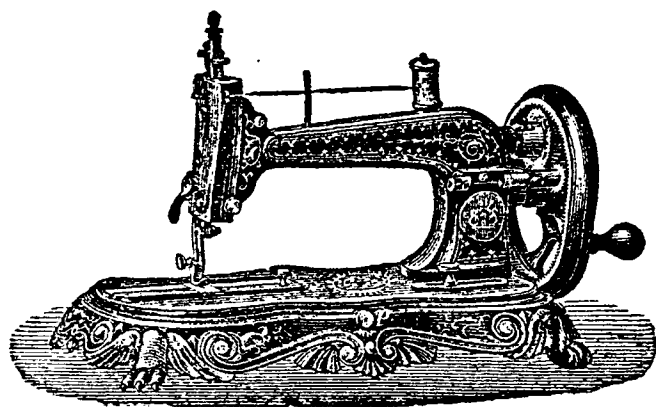
For one Rupee Cash at "HANNAH'S WORK-SHOP."

EAST STREET, POONA.

N. B.—Articles marked * manufactured to order in any style at short notice and moderate charges.

JOHN HANNAH

Engraver & Jeweller &c.

SEWING MACHINES.

SEWING MACHINES of Various Kinds and Descriptions, HAND or TREADLE, for FAMILY and TAILORING purposes also:—

Thread, Needles, Shuttles, and all other Accessories always on hand, as well as Parts and Portions for Machines.

SEWING MACHINES—are also carefully and thoroughly repaired by a Practical European Machinist.

ADDRESS:—

H. A. GEYER,
6, Elphinstone Circle,—Fort,
Bombay.**NOW READY**

A FEW HALF-BOUND COPIES

OF THE

BOMBAY GUARDIAN

FOR 1880.

Price Rs. 8 and Postage 8 As.
Apply to the Manager Bombay Guardian.**DR. AYERS CELEBRATED PREPARATIONS.**

Ayers Cherry Pectoral	Price Rs. 20	0	0	per doz. bts.
„ Sarsaprilla	„	„	20	0 0 „ „
„ Ague Cure	„	„	20	0 0 „ „
„ Hair Vigor	„	„	17	0 0 „ „
„ Cathartic Pills	„	„	3	8 0 „ „

A fresh consignment of these celebrated preparations has just arrived, and any one afflicted with coughs, colds, scrofulous affections, and other kindred diseases, will find speedy relief by trying these renowned remedies.

FAIRBANKS' SCALES!!

All styles from the largest railroad platform scales to the smallest letter-weighing balances, at moderate prices. Any one knowing the reputation of these makers, will need no further comments from us as to their ability. One simple inspection of the goods will be sufficient to prove the superior quality and style of their workmanship.

For further inquiries address a letter to the Agent Esufally Hip-toola, Pir Market Bombay, or to the Manager of the Bombay Guardian New Nagpada, No. 36, Tank Street, Bombay.

CHOLERA.**1840. PAIN KILLER. 1880.**

FOR FORTY YEARS

PERRY DAVIS' PAIN-KILLER

has been tested in every variety of climate and by every known nation. It is the constant companion of the traveller and missionary. Its efficacy in all diseases of the bowels has received the most convincing testimony. It is a purely vegetable compound and is a perfectly safe medicine in unskilful hands.

We offer no stronger proof of its great and growing popularity in India, than by stating that there are to-day offered in the bazar's of Bombay and up-country at least six (known to us) fraudulent imitations of Perry Davis' Pain-Killer, some of which are put up in our empty bottles purchased from bottle vendors in the streets.

We warn the public and caution them to buy of only reliable parts.

Authorized Agent in Bombay.

ESUF ALLY HIPTOOLA,

Pir Market.

For Sale by all the leading Chemists throughout India.

EDUCATION AT HOME.**TO PARENTS AND GUARDIANS.**

The MISSES BARTON (who have had 16 year's experience in tuition) receive a limited number of young Gentlemen to Board and Educate at

ROTHER HOUSE, COLLEGE PARK, LEWISHAM.

The pupils are instructed in the ordinary branches of English Education, French, German, Latin, Drawing, Pianoforte, &c., and efficiently prepared for public schools.

Terms.—50 Guineas per annum.

LEWISHAM is one of the healthiest localities near London, pleasantly situated in Kent, the Garden of England.

References given and required.

ROTHER HOUSE SCHOOL

Examination, July, 1880.

GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammar, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are very intelligent. The School-room and arrangements are excellent.

T. H. HARRISON, M.C.P.

Examiner.

WELL WORTHY OF NOTICE AS A CERTAIN CURE

For Bilious and Liver Complaints Indigestion Wind, Spasms Foul Breath, Nervous Depression, Irritability, Lassitude, Loss of Appetite, Dyspepsia, Heartburn; Sour Eructations, Lowness of Spirits with sensation of fullness at the pit of the Stomach, Giddiness, Dizziness of the Eyes &c.,

DR. SCOTT'S BILIOUS & LIVER PILLS

STAND UNRIVALLED.

As a General Family Aperient Medicine they have no equal, being mild in their operation, and grateful to the Stomach, they give a healthy tone and vigour to the different secretions, causing the necessary organs of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system.

They can be taken at any time without restraint from business or pleasure, hence they are a most valuable domestic medicine. Heads of households should always have a box of these Pills by them, to resort to on any slight occasion of ailing on the part of those under their charge, as by paying attention to the regular action of the Stomach, Liver, and Bowels, many a severe illness is avoided or mitigated. They will be found in slight cases by a single dose to restore health to the body, with a happy frame of mind.

Prepared only by W. Lambert, 1A, Vere Street London, W., England. In Bottles ONLY, 1s. 1½d. and 2s. 9d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "DR. SCOTT'S Bilious and Liver Pills," in a green bottle, wrapped in green paper, and having the name and address.

WILLIAM LAMBERT,

8, King William Street, Charing Cross, Engaged on the Government Stamp. Do not, therefore, purchase without seeing the Government Stamp over the cork of the bottle.

POONA SCHOOL.

This institution is under the management of a board of Trustees appointed by the South India Conference of the Methodist Episcopal Church, and also under Government inspection.

Having secured most eligible and commodious quarters and efficient assistants male and female, the principal is prepared to receive besides day scholars both boys and girls as boarders on reasonable terms.

For particulars apply to

REV. W. E. ROBBINS, Principal,
Stavelly Road, Poona.

ELECTRICITY

IS

LIFE to the BLOOD.

The batteries which we lately received are now out of stock, as the demand for them was very great, still we expect them soon.

Manager Anglo-Vernacular Press.

ANCHOR LINE.

Indian Service between Bombay, Liverpool and Mediterranean.

The following sailings have been arranged.

BOMBAY TO LIVERPOOL DIRECT.

	Captain.	Tons.	H. P.	Nominal.
s. s. "Britannia"	R. Hutchinson.	3200.	500.	19th May 1881.
s. s. "Hispania"	James Laird.	3500.	700.	11th June "
s. s. "Roumania"	Thos. G. Knox.	3500.	700.	23rd " "
s. s. "Armenia"	Geo. H. Read.	3500.	700.	9th July "

BOMBAY TO MARSEILLES DIRECT.

	Captain.	Tons.	H. P.	Nominal.
s. s. "Macedonia"	J. Martin.	2272.	486.	23rd July "

These steamers have been especially fitted for the Indian Trade, and have accommodation for a large number of saloon passengers.

Each steamer carries a Surgeon and Stewardess.

Fare through to New York	Rs. 600.
" " Liverpool	" 500.
" " Genoa	" 450.
" " Naples	" 400.

For plans, hand-books of information, and for any further information

Apply to W. & A. GRAHAM & Co.,
Agents.

N. B.—The New York passages are booked in connection with the Co.'s Atlantic Mail Service either from Greenock or from London.

There are weekly sailings from either place.
Graham's Buildings Bombay.

HALL LINE OF STEAMERS.

FORTNIGHTLY BETWEEN

BOMBAY AND LIVERPOOL VIA MALTA.

The following sailings have been arranged.

	Commander.	Tons.	H. P.	Nominal.
s. s. "City of Baltimore"	J. Verril.	2400.	300.	21st May 1881
s. s. "Trentham Hall"	Jas. Shaw.	2100.	300.	4th June "
s. s. "Wistow Hall"	T. Collin.	2700.	400.	18th June "
s. s. "Rydal Hall"	O. Lloyd.	2700.	400.	2nd July "

These fast steamers have been specially built and adapted in every way for the Bombay trade.

Each steamer carries a Surgeon and Stewardess.

For plans, handbooks of information and any further particulars,

Apply to EDWARD BATES & Co. }
W. A. GRAHAM & Co. } Agents.
Bombay, 5th January

HOME FOR PUPILS.

MRS. G. MILES takes in as Boarders a few children attending any of the Schools in Poona. For further particulars apply to Mrs. Miles, 24 Stavelly Road, Poona.

NEW SUPPLY OF BOOKS.

Perfect Love, Purity and Maturity—By Rev. J. A. Wood.
Daily Helps—Dr. Levey.
Love Enthroned—by Dr. Steele.
New Testament Standard of Piety.—Scriptural Views of Holiness—Rev. Wm. McDonald.
God's Method with man. South American counsels.
At Methodist Book Concern 42, Meadow Street.
Rev. D. O. FOX,
Agent.

THE BOMBAY GUARDIAN.

PRICE REDUCED TO RS. 6.

The BOMBAY GUARDIAN is now enlarged from 12 to 16 pages. It has been in existence for more than a quarter of a century. It has quite a large circulation in India and to some extent also in Europe, America and other countries.

TERMS OF SUBSCRIPTION: Rs. 6 in advance per annum; with Indian Postage, Rs. 7-10; with Postage to England, and America via Brindisi Rs. 10-14; to other Foreign Countries Rs. 9-4-0. For smaller periods in proportion.

Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, person with subscription-book will call statedly.

ADVERTISEMENT RATES.

STANDING ADVERTISEMENTS for 1 year, As. 4 per inch for every insertion in advance.

" " " 6 months, As. 6 " " " } with occasion-
" " " 3 months, As. 8 " " " } al changes.

ALL RELIGIOUS (Christian) AND CHARITABLE ADVERTISEMENTS, both for longer and shorter periods, 4 As. per inch for every insertion.

SHORT ADVERTISEMENTS in small type, As. 2 per line for first insertion and 1 Anna per line for succeeding insertions.

ADVERTISEMENTS can be inserted in English, Marathi and Gujarathi.

Special contracts can be made for Advertising; and I shall be happy to correspond with, on the subject.

DOMESTIC OCCURENCES 8 As. per insertion.

N. B. Advertisements of liquor, opium, theatrical entertainments &c. will not be inserted.

All business letters should be addressed to Rev. Vishnu Bhasker, at the Anglo-Vernacular Press, No. 36, Tank Street, New Nagpada, Bombay.

Letters for the Editor may be addressed to him at the above-mentioned Press.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PARELL ROAD.

Head Master—MR. JAMES McDONALD, } With Assistants
Head Mistress—MRS. McDONALD,

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON, } With Assistants.
Head Mistress—MRS. SMEATON,

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZA.

R. JEFFREY, } Honorary Secretaries.
D. MACPHERSON.

Boarders (Boys and Girls) are received by Mr. and Mr. McDonald, and by Mr. and Mrs. Smeaton.
Bombay, January, 1879.

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us,

T. J. SCOTT,

Principal.

Bareilly, N. W. P.

Anglo-Vernacular Printing Press.

BOOK, JOB AND FANCY PRINTING

(ENGLISH, MARATHI AND GUJARATHI)

OF ALL DESCRIPTIONS, EXECUTED IN THE BEST STYLE.

PRINTING IN COLORS AND GOLD.

VISITING AND WEDDING CARDS.

MODERATE CHARGES.

ALL ORDERS SPEEDILY EXECUTED.

Government of Maharashtra

on 28 February, 2020

W. J. ESSAI.

GENERAL PROVISION STORES, &c.
BOMBAY.

FISH, ICE, AND FRUITS, IN SEASON
DESPATCHED UP-COUNTRY.

LIBBY McNEILL AND LIBBY'S
CELEBRATED

American Canned Provisions.

The contents of every tin guaranteed all cooked and ready for immediate use.

Compressed Corned Beef..... 2 lb. tins.

Beef Tongues 2 "

Ox-Tongues, whole ... 2 "

Turkey and Tongue 2 "

Boneless Turkey 1 "

Roast Beef 2 "

Minced Collops 2 "

Ox-Tail Soups..... 1 and 2 "

Clear Consomme 1 and 2 "

Kidney 1 and 2 "

Potted Tongue..... 1/4 "

All the above are quite fresh and delicious.

CALIFORNIAN PEACHES.

" APRICOTS.

" APPLES.

French Provisions.

A NOVELTY WORTH AN INSPECTION.

Each article is put up in handsome and useful glass jars, never before imported into Bombay.

Jams.....Prunes.

" Quince.

" Mixed.

" Greengage.

" Gooseberry.

Jelly.....Red Currant.

Tart Fruits Apples.

" Cherries.

Asparagus, large and small jars.

Pickles Gherkins.

" Cauliflower.

" Mixed, plain.

" Mixed, with Mustard

Fruits in Syrup...Greengages.

" ...Apricots.

" ...Pears.

" ...Quince.

" ...Apples.

" ...Prunes.

Oilman stores of every description supplied to order.

TERMS—STRICTLY CASH.

W. J. ESSAI.

Corner of Forbes and Meadows Streets, Fort,
BOMBAY.

ENGLISH AND MARATHI DICTIONARY.

Price 6 Rs. per copy

or 60 Rs. per dozen.

Apply to BABA PADMANJI.

Girgaum Road, }
Bombay.

BOMBAY TRACT AND BOOK SOCIETY.

The attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock of books now on sale at the Depot. (Address—The Superintendent.)

Rs. A. P.		Rs. A. P.		Rs. A. P.	
Godet on Luke 2 vols. nett.....	11 13 0	Life and Epistles of St. Paul—Cony- beare and Howson 2 vols. nett.....	11 15 0	Church of the Future—Tait.....	2 3 0
—do— John 3 vols. nett.....	17 1 0	David, King of Israel—Taylor.....	3 12 0	Thorough—Sir Emilius Bayley.....	3 12 0
—do— Romans vol. I.	6 9 0	Elijah the Prophet —,—".....	3 12 0	Voyage & Shipwreck of St. Paul—Smith	4 11 0
Alford's new Test. for English Read- ers 4 vols. nett.....	30 10 0	Moses the Lawgiver —,—".....	3 12 0	Duties and Duties—A. Giberne	3 2 0
A New Testament Commentary for English Readers—edited by C. J. Ellicott 3 vols. nett.....	35 7 0	Set of 3 vols. nett.....	10 2 0	Self-help—Smiles	3 12 0
The Epistles of St. Paul, with a Cri- tical & Grammatical Commentary and a Revised Translation—Ellicott 5 vols. nett	25 9 0	Ecclesiastical Polity of the New Test. Jacob	6 9 0	Character —do—	3 12 0
Horne's Introduction to the Holy Scriptures 4 vols. ea. 6-9-0 (or 23-0-0 nett.)		Hours with the Mystics—Vaughan.	13 8 0	The Huguenots —do—	3 12 0
Expository Thoughts on the Gospels —Ryle 7 vols. nett.....	25 0 0	Baird Lectures.		Duty. —do—	3 12 0
The Biblical Museum—J. C. Gray Old Test. 6 vols. each 3-2-0 or nett	16 14 0	Anti-Theistic Theories—Flint 1877...	6 9 0	Set of 4 vols. nett.....	13 8 0
New Test. 5 " " 2-13-0 " 10 0 0		Theism—Flint 1876	4 11 0	Mem. of Dr. H. MacGill.....	2 3 0
Notes for Bible Readings, edited by Briggs & Elliott—Introd. by Moody	1 9 0	Mysteries of Christianity—Crawford	4 11 0	Oxford Bibles from.....Rs. 1-14-0 to	15 0 0
Hand Books for Bible Classes.		Inspiration of Scripture—Jamieson	4 11 0	Letters to the Clergy—Ruskin	4 11 0
The Books of Chronicles—Murphy	0 15 0	Set of above 4 vols. nett	18 9 0	Quiet Resting Places—Raleigh	4 11 0
The Post Exilean Prophets—Dods	1 4 0	God's Book for Man's Life—Brown...	2 3 0	India in 1880—Sir R. Temple—nett..	11 13 0
The Life of Christ—Stalker.....	0 15 0	The Basis of Faith—Conder.....	3 12 0	Early Education—Bainbridge.....	1 9 0
The Epistle to the Galatians— MacGregor	0 15 0	The Incarnation of God—Batchelor..	4 11 0	The Atonement—(Cheap ed.)—Dale	3 12 0
The Sacraments—Candlish	0 15 0	The Atonement—Thos : Cooper.....	3 2 0	Evangelical Revival and other Ser- mons—do—	3 12 0
Isaac, Jacob and Joseph—Dods.....	2 3 0	Heresy and Xian Doctrine—Pressense	7 8 0	Handbook of Christian Theology—	3 2 0
Adam, Noah and Abraham—Parker.	1 14 0	Divine Method of Govt.—McCosh ...	6 9 0	Apocalyptic Histories... [Hyacinthe	3 2 0
The Cambridge Bible for Schools		The Training of the Twelve—Bruce..	6 9 0	The Principles of Catholic Reform—	2 3 0
Joshua—MacLear	1 9 0	Messianic Prophecies—Delitzsch ...	3 2 0	Theistic Problems—Sexton	2 3 0
I Samuel—Kirk-Patrick	2 3 0	Old Testament Prophecy—Stanley		Christian Evidence Lectures.	
Jonah—Perowne.....	0 15 0	Leathes. Warburton Lectures 76/80	6 9 0	Modern Scepticism.....	1 9 0
Jeremiah—Streane.....	2 13 0	The Origin and Growth of Religion —Renouf—Hibbert Lectures 1879	6 9 0	Faith and Free Thought [Truth	1 4 0
Matthew—Carr	1 9 0	Dorner's System of Christian Doc- trine vol. I	6 9 0	Popular Objections to Revealed	1 0 6
Mark—MacLear	1 9 0	Self-Sacrifice—Jno. Cooper	3 12 0	Credentials of Christianity	0 15 0
John—Plummer	2 13 0	Jesus Christ's Mode of Presenting Himself to the World —do—	3 12 0	Strivings for the Faith	0 15 0
Acts—Lumby	1 9 0	Ecce Veritas—Hitchins	2 8 0	True Character of the Bible—Mercer	4 6 0
Corinthians 2 vols.—Lias.....	2 8 0	New Lights upon Old Lines—Mason	3 12 0	The Eclipse of Faith—Rogers.....	3 2 0
Peter and Jude—Plumptre	1 9 0	Ritualism, Romanism & the Reform- ation—Wainwright.....	4 11 0	Sunlight and Shadow—J. B. Gough..	4 11 0
Set of 11 vols. nett.....	17 2 0	The Two Babylons—Hislop.....[tion	4 11 0	The Wine Question, the Unity of Scripture & Science on the subject	0 10 0
The Portable Commentary—Jamieson		D'Aubigne's History of the Reforma- tion	5 0 0	The Bible and Temperance—Pearson	2 3 0
Faussett & Brown 2 vols, Half Calf		The Life of Mahomet—Sir Wm. Muir	8 12 0	The Temperance Bible Commentary..	3 12 0
nett.....	11 4 0	Alex. Duff. Memoirs of—Popular ed.	6 9 0	Cook's Lectures—Student's ed. 6 vol.	5 10 0
The Critical —do— —do— —do—	11 4 0	From Death unto Life or Twenty years of my Ministry—Haslam ...	3 2 0	—do— Author's—,—"—,—"—ea.	0 15 0
—do— —do— Cloth 4 vols....	8 12 0	Memorials of Frances Ridley Havergal	3 12 0	—do— Library edit. 3 vols.	6 9 0
The Bible Educator—Plumptre 2 or 4 vols. nett.	11 13 0	The English Reformation—Geikie...	3 2 0	Essays by Dora Greenwell	3 12 0
Notes on the Parables—Trench	7 8 0	Letters of Thos: Erskine of Linlathen	5 10 0	Lectures and Esays—Prof. Seelye...	6 9 0
Notes on the Miracles —,—".....	7 8 0	Memoirs and Remains of Robt. Mc- Cheyne	3 2 0	The Religion of Our Literature—Mc- Crie	5 10 0
Cruden's Complete Concordance edi- ted by Youngman ... [2 vols. nett.	4 11 0	Additional Remains of —do—	3 2 0	Nine Lectures on Preaching—Dale...	3 12 0
Life and Works of St. Paul—Farrar	13 8 0	Personal Life of Livingstone—Blaikie	9 6 0	The Future of Palestine—Walker ...	3 2 0
Our Lord's Life on Earth—Hanna 6 vols. nett.	16 14 0	Mem. of the Rev. C. G. Finney	6 9 0	Poetic Interpretation of Nature— Shairp	3 12 0
The Life & Work of Christ—Malleon	3 2 0	Elihu Burritt, his Life and Labours	4 11 0	Studies in Poetry & Philosophy —do—	3 12 0
Jesus Christ, His Times, Life and Work—Pressense [—Drummond	4 11 0	Life of W. E. Gladstone—G. Barnett		Posteriana. Thoughts, Reflections, Criticism	3 2 0
Last Scenes in the Life of Our Lord		Smith.....[amples—Japp	3 2 0	Natural History of British Fishes— Hugh Miller's Works.	
David, King of Israel—Krummacher	4 11 0	Labor and Victory—a book of Ex- Representative Nonconformists—	2 3 0	My Schools and School Masters	3 2 0
Life and Writings of St. John—Mac- Donald	6 9 0	Grosart	2 13 0	The Cruise of the Betsy.....	3 2 0
THE AUTHORISED REVISED VERSION OF THE NEW TESTAMENT Expected here by the 15th June. Orders now being registered.		Mem. of Dr. Wm. McKerrow	4 11 0	Sketch Book of Popular Geology	3 2 0
Nonpareil 32mo : 0-10-0 ; 1-4-0 ; 1-9-0 ; 2-13-0 ; 3-12-0 ; 5-10-0 and 6-9-0.		Life and Times of Dr. Lawson.....	3 2 0	The Headship of Christ.....	3 2 0
Brevier 16mo : 1-9-0 ; 2-3-0 ; 2-8-0 ; 2-13-0 ; 3-12-0 ; 5-5-0 ; 7-13-0 and 8-12-0.		Dictionary of English Literature— Adams	6 9 0	Tales and Sketches.....	3 2 0
Long Primer G. 8vo : 2-13-0 ; 3-12-0 ; 4-6-0 ; 5-15-0 ; 7-8-0 and 12-8-0.		A Million of facts—Phillips.....	4 11 0	Scenes and Legends of the north of Scotland	3 2 0
Pica 8vo : 5-0-0 ; 7-13-0 ; 11-4-0 ; 15-0-0 ; 15-10-0 ; 19-11-0 and 26-4-0.		Treasury of Science—Schoedler.....	4 11 0	Essays, Historical and Critical	3 2 0
		Memoirs of Thos. Carlyle	1 9 0	Edinburgh and its neighbourhood	3 2 0
		Scientific Sophisms	4 1 0	Set of 8 vols. nett	22 8 0
		Human Race & other Sermons—F. W. Robertson	4 11 0	Story of Earth and man—Dawson...	4 11 0
		Robertson's Sermons 4 vols.....	8 12 0	Fossil men and their modern Repre- sentatives—do—	4 11 0
		—Do— Lectures, Addresses &c.	3 2 0	Chain of life in Geological times—do—	3 11 0
		Set of 6 vols. nett. [2 vols. nett.	14 15 0	Set of 3 vols. nett.....	11 12 0
		Notes on Genesis—Jacobus	3 12 0	WALL TEXTS in OXFORD FRAMES from	1-8-0 to 3 14 0
		Two Worlds are Ours—MacMillan...	3 12 0	(The Texts can also be had unframed.)	
		The Sabbath of the Field's —do—	3 12 0	GEOGRAPHICAL GLOBE 6 inches Diam.....	1 9 0
		The Ministry of Nature —do—	3 12 0	PHOTOGRAPHIC ALBUMS from 3-4-0 to	21 8 0
		Bible Teachings in Nature —do—	3 12 0	LETT'S DIARIES with and without interleaved blotting paper from 0-6-0 to 1 9 0	
		Set of 4 vols. nett.	13 8 0		

A Discount of 10 per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs. 10 and upwards. Payment either in cash or on presentation of account at the beginning of the month succeeding the purchases.